



THE LONDON MAGAZINE.

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A View of the Weekly ESSAYS and DISPUTES in this Month.

Universal Spectator, March 27. N^o 390.

In Praise of the Fire-Side.



THE antient Poets, who are generally suppos'd to be the greatest Masters of Thought, attributed their happy Exercise of it to their great Patron the Sun; that they might enjoy his kind Influences the freer, we find them quitting the Smoke and Riches of the City, for some Country Retirement, where they might temper the directer Rays with cooling Breezes, shady Groves, purling Streams, and Melody of Birds; where they might behold Nature without Disguise, and copy her without Interruption; where they might at once earn their Laurels and gather them.

Our Northern Poets think themselves warrant'd to follow those great Originals, who yet from the Difference of Climate, &c. seem to stand in little Need of such cooling Refreshments. It would make one smile, to see them, beyond even Poetical Fiction, invoking the gentle

Gales, while they are shivering under the bleak North-East, or at best, when

Lull'd by Zephyrs thro' a broken pane.

According to their own System we have not above four Poetical Months in the Year, and yet we have Verse, as well as Peas, in all Seasons; and 'tis an Imposition upon our Taste and Judgment to make us believe, that either of them are the Effects of a natural Shade, and Sun. In short, an *Italian* Genius may be produced by a happy Mixture of both, but a *British* one must be owing to some other Cause: And what can that be but the invigorating Warmth of the Chimney-Corner? Here the Poet may indulge the Overflowings of his Nature, and satisfy the Wants of it; instead of bubbling Streams he is delighted with the Galloping of the Pot, and may first earn his Dinner and then eat it.

I have often wonder'd why our Writers shou'd not sometimes lay the Scene of their Poems where in Reality they took their Rise. The Fire is surely capable of the most surprizing Imagery, by being diversify'd, (if the Poet pleases) with Serpents, Crackers, Rockets, and the like short-

liv'd gay Creation of Combustibles. These, Mr. *Addison* has somewhere observ'd, are abundantly capable of Fable and Design, and to our modern Poets are no less full of Moral. Those that have not *Italian* Fancy for fine Prospects and latent Ruins, may by this Means perpetuate their Names (like the wiser *Dutch*) in some over-glowing Night-Piece; I myself, methinks, am enamour'd with my Subject, and ready with Sir *John Denham* to make it an Example of just Writing, as well as the Theme: For lo my Chimney affords me

*A happy temperature of heat and light,
Warm without rage, and without glaring bright.*

But I confine not my Observations to the Poets alone; I appeal to Composers of all Denominations, whether a brisk Fire and a clean swept Hearth, has not brighten'd their Imaginations, produced Ideas, like a Kind of Hot-bed, and made them amaz'd at their own Fecundity.

'Tis farther observable, in Confirmation of my Hypothesis, that the Press labours most with the Production of the Brain in the Winter Season, which seems to be the Seed-time of Wit, and at once (so quick is its Growth) the Harvest of it.

The robust, the busy or unthinking Part of the World, perhaps are little sensible of the Attractives of the Hearth; but the Men of Speculation, the only Men of Authority in the Point before us, look upon it as their most comfortable Retreat: Wearied with the Fatigues, or, what is worse, the Impertinences of the Day, they retire to their own home, as the Mind does into her own Breast, and solace themselves in the most cheerful Part of it. Disguise and Restraint are here laid aside, and the Soul as well as the Body appears the more beautiful for its Dishabille. That Quintessence of earthly Happiness, which in warmer Climates was express'd by sitting under one's own *Vine*, is with us more sensibly

felt by one's own *Fire-side*.

The *Romans*, tho' they receiv'd less Benefit from culinary Fire than we do, yet paid to it the greatest Veneration; they had not only a publick Temple dedicated to the Goddess of it, but the Hearth in each House was peculiarly sacred to the *Penates*. Our old Women retain still some Marks of that Superstition; who read the Fates of Families from a Coal, and see a Coffin or Purse jump out just as their Fears or their Hopes are uppermost; all which, tho' it shews the Weakness of their Brain, yet proves how much adapted the Fire-side is to promote Contemplation.

But the Fire is not only a Friend to us in Solitude, it is noted to a Proverb to be always so in Company; it brings us to a nearer Converse with one another, by which Means it promotes Reconcilement between Enemies, and Mirth and Society between Friends. There's a Sort of Sullenness in the Tempers of the *English*, which the Fire softens as it does Metals, and renders them fit for Use. How often has there been a Room full of Visitants, who could not furnish out an Hour's Conversation, for no other Reason but because they were at too great a Distance from one another? The same Assembly brought into closer Order has prov'd wonderful good Company; it has reminded me of the Dogs in a Chace (I hope I shall be pardon'd my Comparison) who open with less Frequency when they spread round the Field at first setting out, but when the Game is started, and they have all one Point in View, they run united in full Cry. While I am speaking in Praise of a sedentary Life, I am not afraid to draw Comparisons from the Pleasures of the most active. Our Fire-side dispels no less the Gloominess of the Brow, and throws upon the Countenance not only the glowing Ruddiness of Youth, but its

Chear-

Chearfulness. Here I have seen a gay Semicircle of Ladies resemble the Beauties of the Rainbow without its Tears; and at other Times a Galaxy of white Aprons more enlivening than all the Blue in the brightest Sky. United with that Sex by the Fire-side, how serene are our Pleasures, and how innocent? We have Laughter without Folly, and Mirth without Noise: Thereby reflecting the Beams of the Sunny Bank before us, we make the Chimney Corner, I will not say in *Cicero's* Expression, B the Forge of Wit, but in our modern Philosophical term the Focus of it.

I know very well I speak in Behalf of the Fire-side to some Disadvantage, at a Time when we are going to be less sensible of its Charms; but our Inclinations towards it discover C themselves very visible at parting. How late in the Year do we bring ourselves to forego so endearing a Sight? Is not that Month generally most fatal that threatens us with a Divorce from it? And how cheerfully, after four Months Absence which D we ill sustain, do we run again to the Embraces of our truest, our Winter Friend?

From my Fire-side, and said I was
March 1.

Daily Gazetteer, March 29. N^o 235.

The State of the Dutchy of Lorain, in Answer to the Craftiman. (See p. 127.)

S I R,

I Beg Leave to undeceive my Country, as to the monstrous F Importance to France of the Acquisition of Lorain, with which some Men are pleased to asperse the Plan of Peace, by representing the Revenues of that Dutchy almost four Times greater than the real Truth. They are talk'd of as half a Million G Sterling a Year, which is more than ever Tuscany produced to the Family of Medici, supported by Trade, and en-

couraged by uninterrupted Tranquillity; while Lorain, in our Memory, has not been perfectly quiet, and never pretended to Trade: The Truth of it is, the late Duke of Lorain's Revenues amounted to five Millions of his own Money, comprehended in these three Articles;

His Domains	- - - -	2,000,000
Land-Tax called <i>La Taille</i>	- - - -	1,800,000
Salines, or Salt-Wells	- - - -	1,200,000
Livres of Lorain		5,000,000

Of this no inconsiderable Part was mortgaged for the late Duke's Debts, particularly the Salt-works, which, being very plentiful, serve not only the Country, but afford Exports into Switzerland and other Places, and are the only Resources of that Country, for the Money paid on all Manner of Necessaries imported from Paris, and other Countries.

Now at the lowest Exchange, that ever a Banker gave an *Englishman*, of between thirty five and thirty six of these Livres to a Pound Sterl. five Millions of them make but 140,000l. But at the Rate of Money in the late Duke's Time, their *Livre* was only worth about Six Pence half-penny; which will make his Revenue only 130,000 l. and indeed by some Gentlemen settled in that Country, I never heard it to be reckoned more. This does not diminish the Figure, which in that Part of the World, a Prince might make for that Sum, hundreds of my Countrymen being Witnesses of the noble princely Manner in which the late Duke lived, and if his Servants were ill-clothed, and worse paid, it was neither the Fault of the Prince, nor of the Revenue, but of those who abused his Goodness and Generosity. All Things which are the Product of that Country, are in Proportion; for a Servant's Wages and Maintenance a Day, is only the half of what we give ours for their Board-Wages only. Nor do

I know a Court-Employment there, that, of fix'd Salary, was worth about 6,000 Livres, or about 160 l. a Year, excepting that of Foreign Ministers who were allowed the Double.

This is a sufficient Proof of the Poverty of that Country, where the Prince's Revenue, small as it is, sucks the very Vitals of the wretched Inhabitants: As they have neither Manufactures nor Trade, excepting Salt, the Country produces nothing for Exportation, and their best Shopkeepers only retail the Goods brought from France, the Low-Countries and Germany, and scarce can procure Payment when they have sold them; for 'till about 30 Years ago, there were exceeding few Noble Families, who enjoyed in Land above 200 l. Sterl. a Year; nor, excepting perhaps an Estate or two made or increased by the particular Indulgence of the late Reign, do I believe that at present there is one Gentleman in Lorain who has a net Produce in Land of 1000 l. Sterl. a Year.

Old Louis took so much Care of Lorain, that when he got full Possession of the three Bishopricks, and demolish'd the Fortifications of Ninety, he was as much Master of the Country, as he would be now, had he lived to the present Peace; excepting the Revenue alone, which can only be rais'd to half a Million Sterl. yearly, by that Sort of Arithmetick whereby a certain French Politician has calculated the King of France's yearly Revenue, to be more than that of all Emperors, Kings, Kingdoms and States in Europe put together.

Grubstreet Journal, April 1. N^o 327.

Proposals offered to the Consideration of Parliament, for subjecting all Tickets issued at the Theatres, to the Stamp-Duty: Towards establishing a Fund, for Redemption of such Subjects of Great Britain, as now are, or hereafter may fall into the Hands of In-

fidels; together with a short Account of the Sufferings of Christian Slaves.

SINCE it is a received Maxim, in all well regulated Governments, that Taxes and Impositions should be laid upon such Things, as are either superfluous, or hurtful, and upon such Persons as are best qualified to support the Burthen; there is Reason to believe, that Theatrical Diversions, and those who pursue them, are the fittest Objects for a Tax.

There is another no less useful Maxim in Politicks, that Taxes should be always laid upon such Things as might create the least Discontent or Uneasiness; now this will naturally pave the Way for a Tax upon Pleasure, since People never repine at the Expence; nay, the Enjoyment is generally proportioned to it, of which our Theatres afford us daily Examples; for upon any extraordinary Entertainments, which may give a Pretence for the raising the Price of Tickets, the People are only anxious about securing Places, which is frequently done some Days before. It is well known that the People of England set no great Value upon any Thing that is not purchased at high Prices.

And since the Managers and Proprietors of Theatres assume the Privilege of enhancing the Price of their Tickets at Pleasure, and that for their own Benefit only; I flatter myself, the World will not think it extraordinary, that the Parliament should exercise the same Power for the Benefit of unfortunate Captives, who are oppressed with numberless Hardships, by Infidels and Barbarians.

Since writing the following Essay, we have been honoured with a new and uncommon Set of foreign Artists, Tumblers, Equilibrists, Dancers, and Vaulters, as if something had been wanting to complete our Measure of Wantonness and Luxury: but this may be affirmed, that all Attempts

to check Debauchery and Vice amongst the Populace, will be nothing more, than beating the Air, till the Exorbitancies of People of Rank and Condition, are confined within some Boundaries; for the Populace always mimick the Great, as well in their Dress, as in their Morals and Manners.

If Luxury and Corruption are Harbingers of a dying State, no Country in the World has stronger Reasons to be apprehensive of a Dissolution than England; since it is difficult to distinguish, whether Prodigality and Extravagance, or Vice and Dissoluteness, are most prevalent.

Machiavel advises a Prince, who would destroy a Country, to introduce Vice and Luxury, as the most effectual Expedients for accomplishing his Design; as *Xerxes* did with the *Babylonians*; and, indeed, if we look into the Histories of all Ages, we may observe, that Corruption of Manners and Extravagancy were always followed with Invasions, Famine, or Pestilence; of which the sacred Writings furnish us with a Multitude of Examples: And it is universally allowed, that the Ruin of the *Roman Empire*, which had reduced the greatest Part of the then known World to her Obedience, was derived from the luxurious Mode of Living, which they had learned from the *Grecians* and *Asiatics*.

A strange Opinion prevails amongst Numbers of People, as if the Manners of Mankind have always been in an Equilibrium, and that the State of Virtue and Vice has undergone no Changes. But nothing can be more absurd than such Notions, since it invalidates the Truth of all Histories, as well sacred as prophane. Are not the several Gradations of Vice and Impiety before the Deluge traced in the Scriptures; by which it is manifest, that the Morals of Mankind were not always in the same State? But the Truth is, those who would

support that extravagant Opinion, are generally People of profligate Lives, and have no other Consolation, than this, that they are not more abandoned than their Fathers.

But without carrying the Controversy any farther, it is certain, the Manners and Vices of Mankind have passed thro' various Stages, which can be demonstrated in our own Country, by comparing the Temperance of these Times, with that of our Ancestors; nor is it less true, that Kingdoms and Nations have flourished and declined, in Proportion to the Predominancy of their Virtue or Vices; and upon this Occasion, I cannot pass over in Silence the memorable Reply of an *English Officer* to a *Frenchman*, upon the Surrender of *Calais*, the last of our Possessions in France: When, says the *Frenchman*, will the *English* come again to France? When the *Sins* of France, replied the other, are more heinous than those of England.

Far be it from me, to anticipate the Vengeance of Heaven, or to make the least Attempt towards reforming the Morals of the People. It is too arduous a Task for Mortals; it is not many Years since a Law was made to restrain the abominable Use of distilled Liquors: but it had no Effect, for such is the Passion of the People for Drinking, that it is doubtful, whether even a penal Law would check it. My chief View is to propose a Scheme for Taxing Luxury and Extravagancy, in Imitation of the *Romans*, and several other wise Nations, who frequently made sumptuary Laws, by which they turned publick Vices into publick Benefits; but in order to demonstrate the Reasonableness, or rather the Necessity of such a Plan as is now proposed, let us take a summary View of the Theatres, as the Sources of Luxury and Excess, and most in Vogue with the polite World.

It will, no Doubt, be thought extraordinary,

traordinary, that *two* Play-houses should be sufficient for the Entertainment of the People of *London* and *Westminster*, when the Affairs of the Kingdom were in the most flourishing State; but now truly, that the Nation is groaning under a Load of *fifty Millions* Debt, and Commerce declining every Day, no less can satiate us than *four* Play-houses, and *two* Theatres for Operas, Masquerades, Balls, Assemblies, and Ridottos.

[To be continued.]

Daily Gazetteer, April 3. N^o 240.

A View of Q. Anne's War, with a Proposal for the better Securing the Peace of Europe.

IF we look back to those Times, when the Duke of *Anjou*, a Grandson of *France*, ascended the Throne of *Spain* and the *Indies*, by the famous Will of Cardinal *Portocarrero*, upon the Death of *Charles II.* the Grand Monarch, *Lewis*, was in his full Zenith of Glory. The unrivaled March (as it was justly stiled) of the Duke of *Marlborough* from the *Moselle* to the *Danube*, was generally regarded in *Europe* as the last Effort that could possibly be made. The Elector of *Bavaria* had joined the *French*, and seized upon the Cities of *Augsburgh*, *Ulm*, and even *Ratisbon* itself, the Rendezvous of the *Imperial* Dyet, and threatened the Capital of the Empire with a Siege. The Village of *Blenheim* is in the very Centre of all *Germany*, and the Victory the Duke of *Marlborough* obtained upon the Banks of the *Danube*, saved the House of *Austria* from immediate Destruction, which occasioned the following Distich;

*Germanos, Gallos, Bavaros, bellantibus Anglis,
Servavit, vicit, perdidit una dies.*

The Battles of *Ramilles* and *Turin* in 1706, increased the Triumphs of the Allies, and made the Names of *Churchill* and *Eugene* famous through-

out *Europe*. The *Neiberlands* revolted from the *French* Yoke; the Duke of *Savoy* was delivered, and all the *Spanish* Dominions in *Italy* evacuated to the Conqueror.

Again, the Confederate Generals gathered fresh Laurels in the Plains of *Oudenarde*, *Wymendale* and *Bla-reignies*; the last of which Victories laid the Foundation of the Conferences at *Gertruydenbergh*, which would, in all Probability, have been attended with Success, if the Allies, flush'd with Conquest, had not insisted upon the Restitution of the whole *Spanish* Monarchy, as a Preliminary Article.

But this is not to be wondered at, when we consider the dangerous Con-juncture of those Days. The Liberties of *Europe* were then in the utmost Danger: The Protestants Succession, upon which those Liberties depended, had not then taken Place, and the Depression of *France* was esteemed alike by Friends and Foes, as the only effectual Expedient that could be thought of to secure the Investiture of that Succession to the Royal Line of *Brunswick*, because no other Power but *France* could possibly defeat it, and her Engagements were sufficiently known.

The Spirit of the Whigs beat high for Glory, and for Liberty; they carried on the War with Vigour and Chearfulness; their Demand was unquestionably well-grounded, and the Court of *France* must certainly have complied therewith, if the Duke of *Marlborough* had been suffered to go on one Campaign longer: Then the Peace of *Europe* had been fixed upon a lasting Foundation indeed, and the towering Projects of the House of *Bourbon* would have infested the World no more.

It is however, in vain to lament that lost Opportunity; the only Use we can make of looking back to past Events, is to warn our Countrymen of being twice deceived by the same Men,

Men, and also to gather the best Lights we are able, for the Regulation of our Conduct in Time to come.

Now, besides the Restitution of the whole *Spanish* Monarchy, two other very important Alterations might have been made in the Disposition of the conquered Countries, upon a successful Conclusion of the War.

1. The Electorate of *Bavaria* might have been left in the Hands of the Emperor, that Elector being totally dispossessed of his Country by the Battle of *Hochstat*. This would have greatly contributed to the Security of the Peace of *Christendom*, in Regard that Prince, by the Situation of his Country, lies under great Temptations of joining with the *French*, and thereby proves a very dangerous Member of the *Germanic* Body.

2. The Duke of *Savoy* might have been induced to make a Bargain with the Emperor, and to exchange his Dutchies of *Savoy* and *Piedmont*, for the Kingdoms of *Naples* and *Sicily*, which would have been more than an Equivalent, and also more conveniently situated for both Parties.

Thus the Keys of *France* and of *Italy* would have been put into safe Hands, the Emperor could not then have been surprized by an unexpected Invasion, nor would the Princes of the House of *Savoy* be obliged, at every Turn, to enter into a War, whenever *France* and the Emperor fall out.

The Allotment of *Bavaria*, *Savoy* and *Piedmont*, to the Emperor, wou'd, in my poor Opinion, have been of greater Value than even *Spain* and the *Indies*; and if those Distributions of Power had been considered at that Time, a very advantageous Peace might have been concluded, even supposing *Spain* and the *Indies* had been yielded to King *Philip*.

May not something of this Nature be proposed at present? What do you

think, Sir, of negotiating an Exchange with the Elector of *Bavaria*, and of giving him *Mantua*, *Milan*, *Parma* and *Placentia*, in Lieu of his Electorate (to be settled upon the Duke of *Lorain*) and the Dutchy of *Tuscany*, after the Death of the grand Duke, upon whose Demise the Dutchies of *Mantua* and *Milan*, should revert to the Emperor; or otherwise that the King of *Sardinia* should have *Milan*, *Parma*, *Placentia* and *Tuscany*, in Lieu of the Dutchies of *Savoy* and *Piedmont*.

WM. PRYNN.

Universal Spectator, April 3: N^o 391.

Part of an Epistolary Dispute between a Romish Priest and the Author of Interest the Sole Principle of the Church of Rome; after several previous Conversations between them. (See Vol. IV. p. 123.)

To Mr. _____

S I R,

AS in all our Conversations you have profess'd not to have made the Study of Divinity the Employment of your Life, I wonder that you so rashly have presum'd to judge and condemn the Tenets and Religion of the *Romish Church*, whose Grounds and Doctrine you have not sufficiently consider'd, rightly to understand. You charge on the Professors of the *Roman Faith* Bigotry and Superstition as the Foundations of our Church; but is it not owing to your own Errors, Heresies and Prejudice of Education, that you lay such false Charges on us, which you never with the least Shew of true Reason will be able to maintain? Upon what do you build your own Salvation? Upon the weak Opinion of unlearned Ministers; but ours is founded on the infallible Authority of the *Catholic Church*. You strenuously affirm that the Doctrine of the Church of *England* makes more for God's Glory than

than the Doctrine of the *Church of Rome*: But how are you deceiv'd? Consider only the following *Queries* and you must acknowledge your *Error*. Is it, Sir, a *Glory to God* to deprive his Church of *five Sacraments*, as the *Church of England* doth? Is it for *God's Glory* to deny the *Love*, the *Wisdom*, and *Power of God*, as the *Church of England* doth, in denying his *real Presence* in the *Eucharist* or *Sacrament of the Lord's Supper*? Is it for the *Glory of an all-just and merciful God* to be made the *Author of Sin*, as *Protestants* make him, charging on him that he *predestinates Men* to eternal Death by his only Will, without any Crime?—Before we enter into new Branches of *Controversy*, do me the Favour to send me an Answer to the preceding Questions; I know not which Way you can elude the Force of them, therefore hope they'll have a good Effect. I am in all Charity, Yours,

June 13.

VERAX.

The Answer.

S I R,

YOURS of the 13th I receiv'd by the Hands of my Aunt, and I freely acknowledge your first Charge, a *Confession of my Inability* for a *religious Controversy*; but the less my Learning and Art of Argument, the greater Proof it will be of the Errors of that Church which you term *infallible*. That I have not condemn'd the Tenets of the *Church of Rome* with *Rashness* or *Injustice*, I doubt not but I shall have Reason enough to maintain. You ask me on what I build my *Salvation*? You ask me, but will not let me answer for myself, but say for me, it is on the weak Opinion of *unlearned Ministers*. Who told you so? that I never did I am certain; for it is not on the Opinion of any *Men* that I build my Faith, but on my *blessed Saviour* only, and the sacred Scriptures.

That you call the *Ministers of the Church of England* *unlearned* surprises me; if you have not read their Writings you judge rashly; if you have read them, read 'em again with Impartiality, and recant your wild Assertion. Now, Sir, I come to defend what I alledg'd in our last Conversation, that the *Church of England's Tenets* made more for the *Glory of God* than those of the *Church of Rome*; and here, Sir, I shall answer those *Queries* which you seem to think *unanswerable*. In your first you charge the *Church of England* with acting prejudicial to *God's Glory* in depriving his *Church of five Sacraments*. I own that some of them are so term'd by some of the *Fathers*; but as the *Scripture* is the only Authority for a *Christian* to follow, the *Church of England* has follow'd that which makes most for the *Glory of God*: None of the *Fathers* define the Number of *Sacraments* to *seven*, nor do they all so much as in Words acknowledge all: But in our Two all agree and ever have agreed: For *seven* the *Scriptures* give not the least Warrant; but for our *two* we have the strongest Warrant from our *Saviour* himself: *Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost—Do this in Remembrance of me*—As for the *real Presence* in the *Eucharist* I take it for a Monster of your Church to hold, rather than conducive to *God's Glory*: You say, by denying this we deny the *Power of God*—In Religion there may be Things above Reason, but I cannot think there is any Thing in Religion which overthrows the *Fundamentals of Nature and Reason*: If *Transubstantiation* comes by *Conversion*, or by *Succession*, as the *Dominicans* or *Franciscans* hold, yet they acknowledge a *Miracle*, or it cou'd not be *Transubstantiation*—Here then is a *Miracle* work'd without any *Miracle* appearing; for your Church says, that there

is real *Flesh and Blood* under the Species of *Bread and Wine*. Now if any Author, *divine or human*, can tell me of a *Miracle wrought without a Miracle visibly effected*, I will acknowledge your *Bread and Wine* may be *transubstantiated*; but all the Miracles in the *Scripture* had the *visible Appearance of Miracles*: When *Christ* turn'd the *Water* into *Wine* it no longer appear'd *Water* but *Wine*, it *tasted like Wine*, but your *Wine* in the *Sacrament* always appears *Wine* and tastes like *Wine*, your *Bread* still seems *Bread* and eats like *Bread*. When our *Saviour* told the *People* that the *Daughter of Jairus* was not dead but asleep, they laugh'd at him, because their *Sense* saw it otherwise; and if he had brought her out still dead, and told them she was *living*, wou'd not they have laugh'd much more? If she had not appear'd *alive* where had been his *Miracle*, or their *Belief*? *Reason, Nature and Sense* are not to be deluded with *Words* and *equivocal Fallacies*; and to believe that real *Flesh* which I see and taste is real *Bread*, is to turn *Madman* myself, and make *Religion* conducive to a *Juggle*, instead of the *Glory of God*. In your next *Query* about *Predestination*, there is that Part of *Logic* which I may not improperly call a *Jesuitism* very apparent; you drop your *Charge* on the *Church of England*, and substitute in its room the Word *Protestants*: If you mean any *Set* of *Protestants*, as the *Calvinists*, I undertake not to defend their *Tenets*; the *Church of England* is not bound by them, but holds her Faith only from *Christ Jesus* and his *Apostles*; we build not on *Men* but *God*, and therefore are neither *Calvinists*, nor *Lutherans*, nor *Zuinglians*, but *Christians* — Now, Sir, I have gone thro' your *Queries*, and have not eluded them by *Niceties in Logic*, but fair *Reasons* and *Common-*

Sense, and I hope, Sir, that my *Answers* may have as good an Effect on you as you wish your *Queries* may on me; and with *equal Charity*,

June 21. I am, Sir, Yours,

PHILALETHES.

Craftsman, April 3. N^o 509.

Of the Conduct of the M——l Party, in relation to the late Attempt for repealing the Test Acts.

WHILST the late Dispute about the Repeal of the Test Acts was on Foot, (says Mr. D'Anvers) I purposely kept myself neuter; and I am neither under any Obligation, nor would it be of any Use, to declare my self upon it, at present; tho' I cannot forbear expressing my Opinion thus far, that if we may judge from the Conduct of the Dissenters, for three Years past, the Church of England would be in no Danger from such Politicians, even supposing the Test was taken away.

But the Usage they have met with from a certain Hon. Gentleman, hath experimentally verifys'd what I said, about three Years ago, when they apply'd to him, upon this very Account, after repeated Promises to serve them in it, at a proper Time.

The Year before, viz. 1732, they were told by him, 'that it was not then a proper Time, because the Application came too late; that it would be a short Session; that the Business of it was already laid, and therefore would not admit of Interruption by any Thing else.'

The next Year, they apply'd again to the same Gentleman; but then they were put in Mind of a '† new Parliament; that the Nation would, on that Occasion, be in a Ferment; and should any Thing be attempted, it might be of dangerous Consequence at the Elections;

* See an Enquiry into the Propriety of applying to Parliament for the Repeal of the Corporation and Test Acts, p. 12. Printed for J. Roberts, 1732. † Ib. p. 13.

* and therefore tho' it was a *reasonable Thing*, yet it was a very *improper Time* to push it.—The *wisest of the Dissenters* were then of Opinion, and common Experience might have taught even the *weakest*, that the Argument here employ'd to dissuade them from pushing for the *Repeal* was the strongest for it; and that *no Time was so proper*, in a political View, as just before a *general Election of a septennial Parliament*, when all Parties were courting their Favour; but *those*, who were trusted with the Conduct of their Affairs, catch'd readily at it; and, indeed, any Reasons were sufficient to satisfy *Men*, who had no farther Regard for the Cause than procuring some corrupt Advantages to themselves. When the Time of Election approached, *these honest Plenipo's*, as Mr. Trenchard calls them, were sent for again by the same Gentleman, and told in a cajoling Speech, 'that he was in *their Power*; that they might ruin *him*; and that he could not chuse *a Parliament without their Assistance*; but that if they would have a little *Patience*, and secure *that great Point*, by giving him *their Interest*, they might in Return depend upon *his utmost Endeavours to serve them*.' This Speech, false and treacherous as it was, answer'd the Purpose design'd by it, and had the same Effect with another at the Cock-pit, the Year before, concerning an Enquiry into the Frauds of the Customs. The Teachers and Leaders of the Dissenters, about London, were immediately conven'd, on this Occasion, and drawn into Measures, which they and their Country will have long and ample Cause to repent. Circular Letters and Manifestos were dispatch'd thro' all Parts of the Kingdom, with Instructions to their Brethren how to vote at the ensuing Elections; and every Body knows that the Generality conform'd to them as implicitly as if they had received them from his

infallible Holiness at Rome, with little or no Regard to *those Gentlemen*, who were chiefly instrumental, but a Year or two before, in delivering them from the dreadful Evil of a *general Excise*, which nobody oppos'd more sollicitously than themselves.

A Parliament being chosen, and such a Parliament as *their good Friend* desir'd, they apply'd to him again, and put him in mind of his Promise; but still it was not a *proper Time*; for now *the unsettled State of Affairs in Europe*, and the Growth of Popery in *this Kingdom*, were thrown in his Way. They were therefore advis'd, by Way of Amusement, to enter upon a Course of Preaching, at *Salter's-Hall*, against Popery and the Craftsman, to which they prudently added some bitter Reflections on the Church of England. (See Vol. IV. p. 33.) It was pleasant enough to observe how lovingly the dissenting Parsons and the prelatical Adjuster went Hand in Hand together, in their Labours against Popery, just after the Papists had co-operated with them both against the Country Interest, in all the controverted Elections of the Kingdom.

Well, at last, *the Affairs of Europe are settled*, as we are inform'd, even much better than any good Englishman could have wish'd, or expected. Now therefore they thought themselves sure of the Hon. Gentleman, and that he could not possibly have any Pretence left for farther Delays; but still they found themselves disappointed, and had the Mortification to hear, that if they apply'd to Parliament, he would be so far from giving them any Assistance, that he should be obliged to oppose them with his whole Strength, as he hath since done; so that this *best and constant Friend of the Dissenters*, as he hath been frequently call'd, agrees at last with *their most professed Enemy*, the Adjuster, that *no Time is proper*.

I must here put the Dissenters in mind

mind of the Opinion of one, who wrote in their behalf three Years ago, upon the Resolution of *their Committee* not to apply for the *Repeal*, at that Time. * What private Reasons, *says he*, may have been given to them for desisting, at *this Time*, and what Security for effecting it, at *any other Time*, we do not pretend to guess. But to *Us*, who are not in the Secret, it seems to be something more than a *Delay*. It is, at least, a *Delay sine Die*, which hath always been the Method of putting off a Point, never intended to be resum'd; for, if we are rightly inform'd, it hath been declar'd that the *Beginning of a Parliament* is not a *proper Time*. They now find, by fatal Experience, that the *latter End* is not a *proper Time*. It therefore remains that the *only proper Time* is the *middle of a Parliament*; and even that *critical Medium* (as we have been also told) must be attended with *absolute Peace abroad*, and *perfect Tranquillity at home*, undisturb'd by *Faction, Party*, or the least Opposition to the *Measures of a Minister*; for, in any of these Cases, the *Middle of a Parliament* will likewise be an *improper Time*. This will naturally draw on the *latter End of a Parliament* again; and thus, I am afraid, the *Prelatical Adjuster* will prove a true Prophet, in declaring that *no Time is proper*; and those, who deceive themselves, by waiting for *such a Time*, will find themselves in the Condition of the *silly Countryman*, in the *Fable*,

— Qui prorogat horam
Rasius, expectat dum defluat annis, at ille
Labitur, & labetur in omne volubilis ævum.

I am told that the *Hon. Gentleman* declar'd, in his late memorable Speech against the *Dissenters*, that he never promis'd to serve them, in *this Par-*

ticular. The *Dissenters* and those whom they trusted with the Management of their Affairs, are the best Judges how far this is true; but surely the well-known Fact of putting them off from Year to Year, under the Pretence of *improper Times*, imply'd a Promise that *some Time*, at least, would be *proper*, had nothing else pass'd between them; for otherwise it was arrant trifling with them, or treating them as downright Children.

But farther. Did not all the *ministerial Advocates*, particularly *Osborne* and *Walsingham*, who are known to write by Direction, endeavour to engage the *Dissenters* in the Interest of *their Patron* at the last Elections, by repeated Promises that the *Test Acts* should be repeal'd, if a *Parliament* was chosen, by their Assistance, on *his Side*? I could quote a Volume to this Purpose out of their Writings; but shall content my self with the following Paragraph, from Mr. *Walsingham's* immortal Works, which is full to the Point.

† The *Whigs* in *his Majesty's* Service, who have ever been the *most hearty Friends and Supporters of the Protestant Dissenters*, desire to give them all reasonable Satisfaction, by repealing or explaining the *Tests*, so that the *Protestant Dissenters* may not be excluded by them. To this End, the *Administration* desire the *Protestant Dissenters* to chuse their *known and unsuspected Friends* Members of the ensuing Parliament; and if the *Dissenters* enable the *Ministers* to carry this Point against all Opposition, the *Liberties of the Dissenters* will then be secured to all Posterity. This is the *Proposition*, which the *Ministers* make to the *Dissenters*, that the *Administration* may not be distress'd in attempting to gain them *such an Indulgence*, either

* Observations on the present Dispute, concerning the Repeal of the Corporation and Test Acts, p. 31. † Free Briton, October 25, 1733.

‘ thro’ the Power of a *Tory Faction*,
 ‘ or thro’ the Combination of *veteran*
 ‘ *Tories* and *apostate Whigs*.’

Will it now be said that this was *no Promise*, or that it ought to be look’d upon only as the Apprehension of a *private Writer*, when it is here positively asserted to be the Intention of the *Ministers themselves*, and directly call’d a *Proposition*, which they made to the *Dissenters*? Every Body knows that the *Dissenters* accepted of *this Proposition*, and actually perform’d *their Part of the Engagement*, with Success; but when they come to demand the Performance of the *other Part*, they are treated just like the *Southsea Proprietors*, in 1720, with Regard to the famous *Bank Contract*, and sent away with a barefac’d Denial of *any such Engagement*.

I put the *Dissenters* in Mind, whilst the *Repeal* was then in Agitation, that the *Hon. Gentleman* was so far from having been *one of their most hearty Friends and Supporters*, as Mr. *Walsingham* alledg’d, that he employ’d all his Interest and Oratory against the *Repeal* even of the *Schism and Occasional Conformity Acts*, in 1718; but they suffer’d themselves to be deluded into *new Dependences upon him*, and arm’d him with *fresh Powers*, which he hath at last generously turn’d against them. He now laughs at their Credulity, and tells his Confidants, with a Sneer, that they are *fairly Jocky’d*. Nay, even his *Hirelings*, who were employ’d to trumpet forth his former Merits towards the *Dissenters*, in Defiance of Truth and Notoriety, took the Cue, as soon as his Turn was served, and treated them in the same insolent and contemptuous Manner.

If that great Stateswoman, Mrs. *Osborne*, had ever any Thing really at Heart, besides *her own corrupt Interest*, it seems to have been this Point of the *Test*, about which she made a lamentable Outcry, for three

or four Years together; but when it actually came to a *Crisis*, and it was known what Part *her Patron* was resolved to act in it, she deserted them at once, and left *their Adversaries* to triumph over them, without giving them one kind Lift, or defending her old abstracted Nonsense about *natural Rights*. It is true, indeed, that she seems to be a little out of Humour, in her last Paper, with the Conduct of her *Patron*, upon this Occasion, and preparing to retire with the *Wages of her Prostitution*. I agree with her, that it is *high Time for her to have done*, and am in charitable Hopes that she will spend the Remainder of her Days, like *other penitent Sinners*, in Acts of Contrition for the Guilt of her past Life.

Mr. *Walsingham* was always what is call’d a *thorough-pac’d Man*, and never stuck at any Thing to serve a *present Purpose*, however inconsistent with what he had formerly asserted. Accordingly, whenever it was thought necessary to wheedle the *Dissenters*, he sounded forth the Reasonableness of *repealing the Test* as loudly as Mother *Osborne* herself, and treated all Persons, who did not come as readily into it, or even chose to stand neuter, as *Bigots, Jacobites, and Papists*. But as soon as his *Patron* thought fit to take the *Church* into his Protection, he was not only silent, but insults them for *repining at the Continuance of the Tests*, after what hath been already done for them by the *Act of Toleration*. (See p. 136.) He formerly pleaded *natural Rights* as an Argument for *repealing the Test Acts*; but now he disclaims that Topic, and ridicules a *certain Writer*, whom he calls *this Advocate for the Rights of Nature*, as one not endow’d with the *Gift of common Sense*. I leave the sagacious Mrs. *Osborne* to determine *who* is here meant; and if she will forgive Mr. *Walsingham*, I am

am ready to do the same, with all my Heart.

In the mean Time, I leave all the *sensible, uncorrupt Dissenters* in the Kingdom to reflect upon their late Conduct, and the Treatment they have received from *those*, in whose Interest they exerted themselves with so much Vigour.

Fog's Journal, April 3. N^o 387.

A Letter to Mrs. Osborne, from her Son Tommy.

To Madam Frances Osborne, at George's Coffee-house without Temple-Bar.

Dean's-Yard, Westminster,
March 18, 1735-6.

Dear Mamma,

ALTHO' it is generally said to be the Duty of a Child to receive, and not to give Advice to a Parent, yet as you have always told me, that I ought not to found my Opinions upon *Authority*, but the *Reason of Things*, I hope you will excuse my differing from you in Politics; and when I see you exposing yourself to the Contempt of all your *old Friends*, and the Ridicule of every *School-Boy*, I think, I am, in Duty bound, to endeavour to set you right. Consider, Dear Mammy, that you not only expose yourself by the ridiculous Stuff you publish, but you expose me likewise to the Scoff of all my School-Fellows, insomuch, that I am now pointed at wherever I go, as the Son of Granny Osborne, and when I enter into a Dispute with any of my Companions, I am often told, the old Granny your Mother, could not have advanced a more silly Argument.

I wish, Dear Mammy, you had never meddled with Politics; for your Reasoning on that Subject is so very trifling or absurd, that even the Boys upon our lowest Form make a common Jest of your Arguments:

But you never exposed yourself more, than in your last two Papers, where you pretend to make Remarks on a Pamphlet, intitled, *the Fatal Consequences of Ministerial Influence*, &c. Now, Dear Mammy, as I know you once had a tolerable Share of Understanding, I am sure, if you are not really fallen into *Dotage*, I can convince you that your Remarks are ridiculous.

After the Author has shewn that the utmost Sacrifice of our Constitution any Prime Minister can desire, is to have it always in his Power, to have a Majority in both Houses of Parliament under Ministerial Direction, he adds; 'for, if we must chuse, it would be better for us to have an absolute Monarchy, founded upon the Principles of Passive Obedience and Non-Resistance, and supported by superstitious Priests, ridiculous as they are, than an absolute Monarchy founded upon Corruption, and supported by Mercenary Parliaments: In the first Case, the People would, 'tis true, be Slaves, but they might preserve their Religion and their Morality; whereas, in the last Case, the People would not only be Slaves, but the Generality of them would, of Course, become arrant Knaves.' (See p. 85.)

Now, Dear Mammy, if under an Absolute Government founded upon the Principles of Passive Obedience and Non-Resistance, the People may retain their Religion and Morality, and if under an Absolute Government founded on Corruption they can retain neither, must not every old Lady but yourself see, that the first is preferable to the last? For our Author says, and every one must grant, that under both, the People must be Slaves; the only Difference is, that under the last they must be arrant Knaves, as well as Slaves.

The Truth of this, Dear Mammy, even you yourself are so sensible of, that you are forced to say, there can be

be no such Thing as an *Absolute Government founded upon Corruption*; and to justify this *Blunder*, like your Patron, you fall into a *new Blunder* by saying, 'That an *Absolute Monarchy* is a Government by the *Will* of one Man, independent of the Will of all others; whereas, in a Monarchy supported by *Corruption*, the King's Will must depend upon the Wills of Hundreds or Thousands of others, whom he is obliged to *manage*, so that it is not a Power in himself, not a Power *Absolute* but *Conditional*. It is a Government by *Art*, which is infinitely more difficult in itself, and must be less pernicious to the People, whom they must always *fear*, than a Government by mere *Force and Power* without *Fear*.
 Fy! Fy! Dear Mammy, alas! that ever such wretched Jargon should fall from the Pen of my Dear Mamma. Is it possible to support a Government by mere *Force and Power* without *Fear*? Is the most *Absolute Monarch* independent of the Will of all other Men? Must not he have the *Assistance* of other Men for the Support of his Government? And is he not obliged to *manage* them so as to preserve in them the Principles of *Active* as well as *Passive Obedience*? Or otherwise, must not he *pay* them for the *Assistance* they lend him towards the Support of his Government? Does not every *School-Boy* see that an *Absolute* Government must necessarily be founded either upon the Principles of *Active* as well as *Passive Obedience*, or upon *Corruption*? And must not every one grant, that it requires more *Management and Art* to persuade some to act, and the rest *patiently* to submit, than to hire some to act, and by their Means to compel the rest to submit?

In the first Case, the *Obedience* of the *Subject* is something like the *Obedience* of *Children*, they obey because they think they are in *Duty*

bound to obey; and those who submit, submit because they are, as they think, in *Duty bound* to submit: In the last Case, the *Obedience* of the *Subject* is like the *Obedience* of *Servants*, they obey because they are *hired* to obey, and those who submit, do so for no other Reason, but because they dare not do otherwise. Now, Mammy, to run the Parallel a little further: May not a *Master* be as absolute over his *Servants*, as a *Father* over his *Children*? I say, he may not only be as absolute, but much more tyrannical; for *Children* will have *Compassion* towards one another, and will not assist him to tyrannize over any of their Brethren: Whereas, if a *Master* takes Care to pay those *Servants* he employs in his *Tyranny*, they will not be apt to shew *Compassion* to their *Fellow Servants*, but in order to preserve his Favour, or increase their own *Wages*, they will assist him in all the *Cruelties* he can invent. Can you, or any one, then say, it is absurd to call that Government *absolute*, which is founded on *Corruption*?

You really seem, Dear Mammy, to be a little merry in your next Paragraph. I must repeat your Words, lest you have forgot them, for you know you often forget, and sometimes contradict, what you have said a little while before. Your Words are: 'The Assertion is, (meaning our Author's) that an *absolute Monarchy* founded on the Principles of *passive Obedience* and *Non-Resistance*, and supported by *superstitious Priests*, (that is to say, *Papery* and the *Pretender*) is better for us than a Government supported by *Corruption* in the Electors and Elects; but I affirm not better, but a thousand Times worse; because in the first Case, it is out of the People's Power, while they retain those *passive, non-resisting Principles*, ever to redress themselves, let their Evils be as weighty as *Tyranny*.

rendered terrible by *Superstition*, can make them; but in the other Case it is in their Power; and whenever they are *wise and honest* enough to resume it, they may redress their Grievances *constitutional*ly, without a Civil War.' These are your Words; and the first Time I heard this Paper read, was by one of the Boys upon the *lowest Form*, about 12 Years old, who upon reading these last Words fell into this Exclamation, *What a Fool this old Dotard must be!* Is it not as much out of the Power of the People, while they continue corrupt, to redress themselves, as it is, *while they retain those passive, non-resisting Principles?*

To talk of the *Art of Managing* People's Opinions, Prejudices, Passions and different Views, under an absolute Government founded upon Corruption, is *absolutely ridiculous*. Pardon the Expression, Dear Mammy, a *corrupt Rogue* is always of the Opinion of him who pays him, with respect to publick Affairs; he has no Prejudices, no Passions, no View, but that of *selling his Tongue or his Hand* to the *best Bidder*. Why do you tell us, Mammy, that *Parliaments* must have an *End*, or that the Corrupted may grow *honest*; for an *absolute Government* founded on Corruption supposes that the *Generality* of the People are *corrupted*; in which Case the new Parliament may be *worse* than the old, but can never be *better*; and if the People should *change* their Sentiments, and grow *honest*, the Corruption would be at an *End*, and the Government founded on Corruption would *cease*; so likewise will that *absolute Government* which is founded on *passive Obedience*, *cease*, as soon as the People *change* their Sentiments, and grow *wise* enough to shake off those *ridiculous Principles*.

The principal Question therefore seems to be, *which Sort of absolute Government is most likely to cease*, that founded on *passive Obedience*, or upon

Corruption: By our own Experience we know, that the People can and always do *divest* themselves of those *passive, non-resisting Principles* whenever they find themselves oppressed; but if we judge from the History of other Nations, particularly the *Romans*, it is not so easy for a People, once *thoroughly corrupted*, to grow *wise and honest*, let their Evils be as weighty as *Tyranny* rendered terrible by *Corruption* can make them; so that I must conclude not only that an *absolute Government* may be founded on *Corruption*, but that an *oppressive Tyranny* can be supported by *nothing else*. And as you seem so entirely ignorant of the Nature of Government, I must tell you what is well known by every young Gentleman upon our highest Form, where I have the Honour to be, *That an absolute Monarchy founded on Corruption is of two Sorts*: It may be either without any *Form of Law*, or *Appearance of Liberty*, and then the Monarch wants only the Assistance of a mercenary *Army* to support his *Tyranny*; or it may be under an *outward Form and Appearance of Liberty*, and then the Monarch must have the Assistance of a *Mercenary Parliament*, as well as a *Mercenary Army*. Now, Mammy, I will go farther than our Author has done, I will say that an *absolute Government* founded on *Corruption*, without an *Appearance of Liberty*, is better than such a Government, where some *outward Appearance of Liberty* is preserved. I will grant you indeed, that under this last Sort of Government, *the Law only is the Measure of the King's Government, and the People's Obedience*; but I will aver, that under such a Government, under this *Parliamentary Tyranny* and *Legal Slavery*, the People will be, and have always been more cruelly oppressed, than under any other Sort of *absolute Government* whatever; and of all Sorts of *oppressive*

pressive Governments this is the most difficult to get rid of, for the very Reason you mention, because the People are always in Expectation of being able to redress their Grievances constitutionally, without a Civil War; but

Rusticus expectat dum defuat amnis: at ille Labitur, & labetur in omne volubilis ævum.

Whereas in all other Sorts of *Slavish Governments*, the People having no *legal or constitutional Remedy* to expect, they generally *fly to Arms*, as soon as their *Oppression* becomes *grievous*; this their *Governors* know, this they expect, and this keeps them under a *continual Fear*; so that if any *absolute Government* subsists by mere *Force and Power, without Fear*, it is that *absolute Government* which is *founded upon Corruption*, with the *outward Form and Appearance of Liberty*.

Now let me examine what you say about our Author's Assertion, *that it would be better to have the Choice of Members of Parliament placed in the Crown by Law, than to have it placed there by Corruption.* This is a *Maxim* in Politicks, which, I believe, none but my Dear Mamma would make the least Scruple to admit; but in this too, you, it seems, have found out *Popery* and the *Pretender*; and here again you come upon us with your *Address* to the various *Passions, Judgments, and Views* of Men. Surely, Mammy, even you yourself, notwithstanding your *Age*, notwithstanding your *Avarice*, must see the *Ridiculousness* of this. Is there any *Address* necessary, where nothing is to be considered but the *Price* to be paid? And if any Thing else must be considered, then the *Government* is not *founded upon Corruption only*. If the *Vote* of a *Member* or an *Electors* be obtained by *directing* his *Judgment*, or by the *Management* of any of his *Passions*, or *Prejudices*, it cannot be said to be obtained by *Corruption*. When the *Ministers* of the *Crown*, with the *Publick Money*,

or the *Posts* at their *Disposal*, *corrupt* the *Electors*, and thereby prevail on them to *chuse such Members* as *such Ministers* shall please to *name*, can it be said, that such Men are *chosen by the People*? Are not all such Mem-

A bers named by the Crown? And must not the King and such a Parliament be as necessarily one, as if the King had legally chosen them? In this Respect therefore there can be no Difference between the one and the other; but let us see where the Difference really lies.

If the King were by *Law* to name the *Members* of Parliament, such *Nomination* would cost him nothing; whereas, when he is to name the *Members* by *Corruption*, the *Generality* of the *Electors* must be *bribed*.

C And for that Purpose his *Civil List* must be larger than he would have any Occasion for, were he by *Law* to make such *Nomination*; therefore, as the *Civil List* is wholly raised upon the *People*, they must pay heavier *Taxes* when the *Choice* of *Members* is placed in the *Crown* by *Corruption*, than it would be necessary to make them pay, if the *Choice* of *Members* were placed in the *Crown* by *Law*.

Another material Difference is, that if the *Crown* were by *Law* to name the *Members*, no Man would ever be tempted by a *Bribe* to sacrifice his *Conscience*, and betray his *Country*, by *Voting* at *Elections* for a known *Tool of Power*. Men might complain against the *Oppression* and *Injustice* of their *Governors*, but no Man would be so abandoned as to complain openly against *Oppression*, and yet for a paltry *Bribe* to do all that was in his *Power* for the *Support* of that *Oppression*: In short, the *Support* of the *Government* would not then depend upon *increasing* the *Luxury*, and *debauching* the *Morals* of the *People*, and *destroying* all Manner of *Publick Spirit*; whereas, in order to propagate and preserve the *Nomination* of *Members* by *Corruption*, all Man-

ner of private Luxury and Debauchery must be encouraged, a Selfish and Veneal Spirit must be industriously spread, and artfully kept up among the People; and great Pains will and must be taken by the Ministers, and those employed by them, to inculcate a general Contempt of Publick Good, and a thorough Attachment to private Advantage.

From these Considerations, Dear Mammy, I leave it to yourself to determine, whether it would not be better for the People to have the Choice of Members of Parliament, placed in the Crown by Law, than to have it placed there by Corruption. And I must particularly recommend it to you, Dear Mammy, not to represent our Author as a Jacobite, for he has stated the Principles of Honour and Liberty in so just and so strong a Light, and has gained so much Esteem among the young Gentlemen of this great School, that if they should suspect him of being a Jacobite, I am afraid, they may from thence be induced to think, That all true Lovers of Liberty must be Jacobites; but, thank God, he has in this Pamphlet shewn so thorough an Attachment to what is really our Constitution, and so great an Aversion to Popery and the Pretender, that we are all convinced he is as great an Enemy to absolute Power founded on the Principles of Passive Obedience and Non-Resistance, and supported by superstitious Priests, as he is to absolute Power founded on Corruption, and supported by mercenary Parliaments or Armies.

Grubstreet Journal, April 8. N^o 328.

Conclusion of the Proposal begun in the last. (See p. 168.)

LET us suppose, that the Season for Plays continues 40 Weeks, at the four Play-houses, in Drury-Lane, Covent-Garden, Hay-Market, and Goodman's-fields, and that the Collection at each of the three first, amounts to 80 l a Night, which will

make 480 l. per Week; which being multiplied by 3 will produce 1440 l. at those three Houses every Week, and this again being multiplied by 40 (the Number of Weeks in which Plays are acted) will make 57,600 l. I thought proper to make a separate Computation for the House in Goodman's-fields, in regard the Collection there seldom exceeds 30 l. which makes 7200 l. for the Year; which being added to the former Sum makes 64,800 l. I am persuaded the World will look upon this Calculation to be very reasonable, since it is well known, the Receipt at Drury-Lane House, and that in Covent-Garden, generally exceeds 80 l. a Night.

We must now visit the two Opera-Houses, and, I believe, the Managers will readily consent to calculate the annual Expence, at 20,000 l. which being added to the Receipt of the 4 Play-houses, will make 84,800 l.

What an immense Sum is this to be lavished upon Pleasures, scarcely justifiable? But as the Question has been already discussed by several learned Divines of the Church of England, I will not enlarge upon it; but this is certain, that the Eagerness with which the Trading Part of the Town are hurried to Play-houses, often plunges them into great Inconveniences, as well with regard to Expence, as the Neglect of Business. But I am not attempting a Reformation, as I observed before, I would only submit it to the Consideration of Parliament, whether those, who can squander 30 or 40 l. a Year upon dangerous Amusements, may not be compelled to contribute something towards redeeming their Fellow-Subjects from Slavery and Oppression.

Nothing can afford us a more dismal Idea, than the Sufferings of those unhappy Wretches; let us behold them labouring all Day in Mines, in a Climate where the Inclemency of the Weather is almost insupportable; let us behold them chained all Night,

B b

loaded

loaded with Irons, bastinado'd and scourged, every Moment tempted to renounce that Religion, for which the Saviour of the World was sacrificed; whoever, I say, reflects upon those Sufferings, those Chains, those Cruelties, those Temptations, with a Christian Eye, must conclude, that nothing can be more just or reasonable, than to compel those, who purchase Theatrical Diversions at extravagant Prices, and who are, I may say, swimming in Wantonness, and Ease, to part with a small Portion of their Superfluities towards redeeming their Fellow-Subjects, their Fellow-Christians, from Bondage and Slavery.

Nothing can be more unworthy a Protestant Country, than to suffer their Subjects to continue in that melancholy State, while in *Popish* Countries, there are large Funds established by Law, for Redemption of Captives, which fall under the Care of the Religious Order, called the *Fathers of Mercy*, or the *Trinity*.

It is therefore humbly proposed, that all the Tickets to be issued at the Theatres and Play-houses, shall be subjected to the Stamp Duty, in such Manner, as the Wisdom of Parliament shall think fit. And here it may not be improper to observe, that Theatres, in all other Countries, are subjected to heavy Impositions, and particularly in *France*, where, the great Hospital, called, *L' Hôtel de Dieu*, at *Paris*, draws no small Share of its Endowment from the Duty upon Play-house Tickets.

On the Whole, as Equality should ever be observed in all Impositions upon the People, and particular Regard had to the different Circumstances of those who are to be charged with them, nothing seems more equitable, than to lay a small Duty upon Theatrical Diversions, (which are only proper for those who abound in Wealth) to redeem our Seamen from the Hands of Infidels, where they are perpetually oppressed, and tormented with the most exquisite Acts of Cru-

elty, from which nothing can exempt them, but renouncing the Name of *Jesus Christ*.

A further Account of their Sufferings.

WHEN the Commander of a Christian Ship, that has made a gallant Defence, becomes a Prey to the *Barbarians*, he is immediately put into Irons, and threatened with Death, as soon as the Ship puts into Port.

If he or his Men happen to complain of any Severities, contrary to the Laws of War, they are thrown into Irons, and bastinado'd on the Soles of their Feet; if they are indulged with any Nourishment, which is generally a small Quantity of Rice, it is done with the greatest Scorn and Contempt, and always with the opprobrious Names of *Christian Dogs*.

On their arrival at *Mequinez*, to which Place all Slaves are carried, who are taken by the Subjects of *Morocco*, they are presented to the King, who orders them to be bastinado'd, as an Introduction to their future Sufferings; after this they are cast into the most loathsome Dungeons, where they continue, till they are exposed to Sale in the Market-Place, like so many Beasts: But before this Ceremony, they are brought again to the King's Presence, who orders them to be bastinado'd once more, or put to the Torture. If any of the Captives, happen to be young, or beautiful, they are reserved for his unnatural Lust.

When they are exposed to Sale, they are strip'd naked, and all their Limbs examined with the greatest Exactness; then the Buyer asks the Slave he is about to purchase, what Occupation he is best fitted for?

During their Time of Servitude and Sufferings, all Attempts are made to prevail with them to abjure the Christian Faith. They are compelled to labour all Day without Intermission. If they are charged with any

any Neglect or Misbehaviour, tho' never so trifling, they are either burnt, impaled, or hung up by the Heels; sometimes loaded Carts are ordered to pass over their Bodies; some have their Privities torn off with Packthread; others dragged by Mules thro' the Streets; others are hung upon Iron Hooks fastened to great Posts, where they continue several Days in the most exquisite Torments, without any other Hopes but Death.

Daily Gazetteer, April 10. N^o 246.

Observations on the last Craftsman.
(See p. 173.)

S I R,

I Read with a great Deal of Pleasure, in the Papers, that his Honour the Craftsman, was in a fair Way of Recovery; by which I understand him to be as well as can be expected from one in his Condition (*imaginatio laesa*) the Distemper he labours under being incurable, unless the Patient would submit to be ruled; which Persons in his unhappy Circumstances can never be persuaded to.

His Physician hath told me often, over a Glass of Wine, Mr. D'Anvers might be as well as ever he was in his Life, if he would leave off tormenting himself with Politicks; but as soon as I have alleviated his Disorder, by the Prescription of a cooling Regimen, he falls to work again, writes angry Craftsman, and makes furious Speeches in the House, and thereby heats his Brain to a most immoderate Degree.

On Saturday the 3d Instant, he shewed away for the first Time since his Recovery, as he calls it; for any one may observe he is far from being well, by the very first Paragraph. As Perfidy is the basest of all Vices on one Side, [I suppose he means his own Side, because he hath practised it for 10 Years together] so nothing is more grating to human Nature on the other Side [of the same Man] than being made Dupes

and Bubbles; [or in other Words, not being able to make Dupes and Bubbles of other People.] The Design of that Paper was to make Dupes and Bubbles of the Dissenters, by inveigling them to fall in with his Measures and strengthen his Opposition against the Government. His Resentments can hurt nobody so much as himself; but whether any of the Dissenters will think proper to adopt his Resentments, must be left to their own Judgment, upon a candid Perusal of this Letter of Invitation.

Whilst the late Dispute about the Repeal of the Test Act was on foot I purposely kept myself neuter, &c. (See the whole Paragraph, p. 173 B.) Is not this telling the Dissenters very plainly, as I am under no Obligation to you, I shall not acquaint you with my Sentiments of the Test Act, any further than that I think such a Company of Fools as you, are hardly worth my Notice.

Mr. D'Anvers purposely kept himself neuter, because if he had declared himself in Favour of the Dissenters, he would have lost his Interest among the Tories and High Churchmen. On the other Hand, if he had declared against the Dissenters, he would have wanted a Pretence to engage them to join with him in the Opposition.

Surely the well-known Fact of putting them off from Year to Year, under the Pretence of improper Times, implied a Promise, that some Time at least would be proper, had nothing else passed between them (See p. 175 A.) Now I apprehend the Case quite otherwise, and I believe every Gentleman will allow that in private Life where Excuses of this Sort are made to avoid an Application, the Party excusing himself never intends to grant the Favour desired, tho' for Decency Sake he may not think proper to give a flat Denial.

I should be glad to know what
B b 2 Part

Part Mr. *D'Anvers* would have prescribed to the Hon. Gentleman, when the Dissenters apply'd to him, pending the Elections of Parliament. Would he in such a Case have given the Dissenters an absolute Denial, in order to exasperate them to vote against himself and his Friends? Would he not rather have been reserved, and told them he could not serve them at present, or that it was not then a proper Time?

But if I am not misinformed, Mr. *D'Anvers* himself hath really acted the perfidious Part, which he imputes to another. I have heard that the Dissenters applied to him likewise, and that he assured them he was a *Whig*, and would maintain the Principles of Liberty to the End of his Life. This was certainly insinuating that he would assist them; for by maintaining the Principles of Liberty, the Dissenters could understand nothing else but the Repealing the Tests, which are in their Judgment an Infringement of the Law of Liberty.

As to what the Ministerial Advocates have advanced on this Head, it is plain they wrote only their own Sentiments, and one of them hath, since the Motion was rejected, persisted in the same Opinion, which cannot be reasonably supposed to be the Effect of a ministerial Direction. If any other ministerial Writer hath altered his Principles with the Times, he hath the Precedent of very great and Honourable Personages to justify such a Transition; but I very much doubt whether he is able to keep pace with Mr. *D'Anvers*.

What is it for God's Sake that this Defamer of Ministers will not affirm? Any Thing that serves his Turn. Whoever hath been conversant with his Writings, must have observed that it is a common Practice with him, first to invent the most odious Actions and Speeches he is able, and then to print the favourite Expressions in *Isolicks*, and assert them positively to

be the Actions and Words of Men in Power. * *He tells his Confidants with a Sneer, that they are fairly jockey'd.* (See p. 176.)

It can never be advisable for the Dissenters to oppose the Ministry under the Banners of the Patriot Faction, because they are not gratified in this Particular; nor can they reasonably expect any better Fate from the Prevalence of the Opposition, than that of the Dog in the Fable, who lost the Mutton while he was pursuing the Shadow.

WM. PRYNN.

Universal Spectator, April 10. N^o 392.

Continuation of the Dispute between a Romish Priest, and a young Gentleman of Oxford. (See p. 171.)

To Mr. —

S I R,

AMONG other Errors which you have been pleas'd to charge on our Church, none you have urg'd more strongly to the Lady who occasion'd our Dispute than that the *Roman Catholick Church* detracts from God in having him represented as an *old Man*, and by this Means it takes from God's *Glory, Divinity and Power*. But, Sir, in this I would set you right, for we do not detract from God; to whom we give all Honour, Glory and Praise. I acknowledge it is true that we do paint him sometimes as an old Man, but we don't represent by that Picture the Divine Essence itself: For we know that as God is *invisible and incomprehensible*, without Members *great*, without Colours *fair*, no *Proportion of Body*, nor *Lustre of Art*, can fashion or describe him. As to our Resemblances of God the Father in the Form of an *old Man*, they are full as just as the *Church of England's* painting God the *Holy Ghost* in the Form of a *Dove*. These are but the Explications of the Histories recorded in the

Scrip-

Scripture, or Remembrances of the Shape in which they appear'd. And pray why may not God be express'd, without detracting from his Deity, in the same Form and Manner as he has manifested himself to mortal Eyes, as to *Isaiab* and *Daniel*. Therefore, Sir, you must see how you asperse the *Roman Faith*, when you affirm, that by Images we *dis-deify* Almighty God: I hope you'll see your *Errors* and *recant*, which will be a Joy to

Your Humble Servant, VERAX.

The Answer.

S I R,

YOURS I receiv'd, which has not had the least Effect as to make me change my Sentiments; on the contrary it has fix'd me in them. — In *Isaiab* I find not God describ'd in this Manner, but *sitting on a Throne with such a Glory as fill'd the whole Earth*. — Now, Sir, if you cou'd get such a Glory painted, something might be pleaded in Excuse. But, surely, it is a vain Attempt in Man, when in the most elevated Speculations of his Mind he cannot comprehend a Deity, that he will presume by a Painter's dull Hand and deader Colours to express him. In *Daniel*, he is call'd, the *Antient of Days* and his *Hair as pure as Wooll*. But what Authority is this to shape all his Parts like a Man? In either *Vision* there is something not delineable: In *Isaiab* the *Lintels of the Door mov'd at the Voice*, and in *Daniel* the *Books were open'd*. — Besides, Sir, these were *Visions extraordinary*, which we have no Warrant to draw into common Practice; What God commands us we are strictly to follow, but all his *Actions* are not to draw us into Example, especially such as these, for which we do not find any where the least Encouragement, but on the contrary in several Places absolute Prohibitions. *Isaiab*

whom you quote, says, *To whom will ye liken God? Or what Similitude will ye set up unto him?* In *Deuteronomy* Moses says, *Take ye therefore good heed unto yourselves, for ye saw no Manner of Similitude in the Day that the Lord spake unto you in Horeb out of the Midst of the Fire.* And God himself said unto Moses, *Thou canst not see my Face, for there shall no Man see my Face and live.* How then can ye represent that which yet Men never cou'd, and God himself says we cannot see? What Dimensions will ye give him that has none? What Similitude to him who cannot be look'd on? He is to be known only by his Attributes; No Shape, no Colour, no Art can represent him. By painting a God you make an *Idol*, and such was the Opinion in the primitive Times, when they forbid Pictures to be set up in Churches. — But pray, how does the Figuring God in a human Body agree with your own Way of Thinking? — You agree that Divinity cannot be figur'd, yet you allow the Illustration of the Divinity by Figures. I have seen lately the *Missal, according to the Use of the Church of Sarum, printed 1520*, in which there is a most ridiculous and monstrous *Idol of the Trinity*: For the *Father, Son, and Holy Ghost* are represented with one human Body and three Faces to it: In another Place by an *old Man, a Lamb* and a *Pigeon*. Now, Sir, it is this which detracts from God's *Glory, Power* and *Divinity*, and the Allowance of such Kind of Pictures is a Scandal to our Religion: This is not only *dis-deifying* God, but turning him into a *Prodigy*. — To avoid such Follies of extravagant Men, questionless it was that God in all his *Appearances* to Man did always come in something that was a *Shadow*, as if he wou'd be so conceal'd that Man shou'd not know how to pencil him; such was the *Burning Bush, the Pillar of Fire, the Cloud, the thick Darkness, the Whirlwind*

voind, the small still Voice, and the like.

You charge in Return, that the Church of England figures the Holy Ghost by a Dove: But here, Sir, more Reason may be pleaded, as the Appearance of the Holy Ghost in the Shape of a Dove was in open Day, and witnessed by many; whereas the others were Visions and not perceivable with corporal but mental Eyes: Yet so far will I ingenuously confess, that in Regard no Hurt cou'd come by omitting it in our Churches, and by the Representation there may, as we have no Authority from Scripture for it, I heartily wish it was forborn.

Your Humble Servant,

PHILAETHES.

Craftsman, April 10. N^o 510.

The Examination of the Preliminaries, or Plan of Peace, continued; in which the Case of the Tuscan Ports is particularly considered. (See p. 146.)

S I R,

THE Business of the Gazetteers was to shew, that there was no essential Variation between the last Year's Plan of Accommodation, propos'd by us, and the present Preliminaries: or, as the States General have worded it, in their Answer to the Memorial of the Marquis de Saint Gilles, that they don't greatly differ. Whether all the Articles were then communicated to them seems very doubtful, not only from the cautious Manner of expressing themselves, on that Head, but if what the Gazetteers said at first, with Regard to Lorain, was all that even our Ministers knew, it is now plain they were not acquainted with all the Articles; for it was asserted in the Gazetteer, that the Cession of the Dutchies of Lorain and Bar to France was not to take Ef-

fect till the Duke of Lorain is in full Possession of Tuscany, Parma and Placentia. * But the former Part of this Argument was contradicted, as a late Writer observ'd, by the Preliminaries, as they are publish'd: which say that King Stanislaus shall have the immediate Possession of the Dutchy of Bar; and I have been inform'd, says he, that the whole Dominions of Lorain are to be delivered up to France, in Consideration of an Annuity to the Duke, in Lieu of the Revenues, till the Vacancy of Tuscany happens. Every Body is now sensible that this Information was too true, tho' the Substance of it was not in the Preliminary Articles, which have been publish'd.

The Dutchies of Tuscany, Parma and Placentia were to have been given to the Emperor, by the Plan of Accommodation last Year, in Exchange for Naples and Sicily allotted to Don Carlos. (Vol. IV. p. 102.) But how is this Scheme altered at present, tho' without any essential Variation? Why, the Duke of Lorain is to have Tuscany, in Exchange for his Cession of Lorain and Bar to France, which must therefore be reckoned a very inconsiderable Acquisition. Let us now consider the Variation in another Light.

If the present, eldest Arch-Dutchess should die without Issue, the Duke of Lorain and his Family will be the Possessors of those Dutchies given in Exchange for his own, and consequently the Power of the House of Austria, in the second Daughter, will be so far weaken'd, as to be render'd unable, even upon the Supposition of a right Balance of Power by this Treaty, to preserve it upon that Foundation. Now this would have been prevented, if the Dominions of Lorain had been given to the next of Kin in that Family. But, in the present Case, where shall we look

* Some Observations on the present Plan of Peace, &c. p. 27.

for a Power, capable of making a Stand against France? Have not the Riches of the Italian Dominions always cast such a Splendour over the Poverty of the German ones, that People have been so far deluded with it, of late, as to entertain dreadful Apprehensions from the exorbitant Power of the House of Austria? Was it not even thought necessary for us to give our Assistance in reducing it, by very extraordinary Expences, and too frequent Votes of Credit? But no sooner had the Emperor lost these Provinces than all Europe was sensible of his Weakness, and justly alarm'd for themselves.

In the Plan of Accommodation, no Notice was taken, as I remember, of the Tuscan Ports; but the giving of them to Don Carlos, by the Preliminaries, is certainly of a dangerous Tendency; for tho' they may have been consider'd, at present, in Point of Revenue only, and therefore thought an inconsiderable Sacrifice, for the Sake of Peace, they have been formerly look'd upon as Places of great Importance.

In both the Partition Treaties, France was to have had Naples, Sicily, the Tuscan Ports, and the Marquisate of Final; * and were so much afraid of mistaking, that after they had comprehended them in general Terms, they specify each under its proper Name. These same Ports, which have formerly been call'd the Manacles of Italy, in Hatred to the Spaniards, will become really so in the Hands of France, who doubtless will use them with Dexterity enough to enslave all the rest of that Continent; for being Masters at Sea, nothing will be more easy than to attack Tuscany by that Way, whilst their Land Armies possess themselves of the Ecclesiastical State, on one Side, and of Piedmont and Lombardy, on the other.

In the second grand Alliance, Art.

5, it is particularly stipulated, That the Confederates shall use their utmost Endeavours to recover the Kingdoms of Naples and Sicily, and the Lands and Islands on the Coasts of Tuscany, in the Mediterranean, that belong to the Spanish Dominions, and may serve to the same Purpose, (That is, securing the Emperor's hereditary Countries) and will also be of Advantage to the Navigation and Commerce of the Subjects of the King of Great Britain and of the United Provinces.

Negotiations for a Peace were set on Foot, in the Year 1709; but not succeeding then, they were renewed the following Year at Gertruydenberg, and the French made several Propositions for giving Part of the Spanish Dominions to the Duke of Anjou. I cannot state this Affair in a shorter Way than from the following Paragraph of the Declaration of Count Sinzendorf, the Imperial Minister, upon the Propositions made there on the 21st and 22d of March 1710.

† As to the Discourses and Propositions of the said Ministers, (i. e. the French Ministers,) one need only observe how they have been made by Degrees, to see that they would be the Ruin of the House of Austria, as well as of the Allies, and consequently of all Europe; for as to what concerns the Kingdoms of Naples and Sicily, or one of these Kingdoms in particular, I have already shewn, by a separate Writing, how the Proposition, for giving up both, or one of these Kingdoms, to the Duke of Anjou, is unjust, cap-
tious, and not to be accepted by the House of Austria; and it is the same, with regard to the Proposition for giving him Naples, Sardinia, and the Places situated on the Coasts of Tuscany; or Sicily, Sardinia, and the said Places; and as, in all these Propositions, one of the two Kingdoms, either of Naples, or Sicily, is brought in, and they have joined by Degrees

* State Tracts, Vol. 3. p. 147.

† Lamberty, Vol. 6. p. 42.

Sardinia, and the four Places of Tuscany, it is surprizing that France will return to the same Propositions, in different Shapes, and with Places more hurtful, as the Ports of Tuscany and Sardinia. *The Whole, together and separate, tend only to make France Mistress of the Commerce of the Mediterranean and the Levant, and to aggrandize her by new Conquests.* This was not only the Opinion of the Imperialists; for the Progress of that Negotiation shews that it was likewise ours, and that of our Allies, with regard to the Tuscan Ports. France had long insisted upon Naples, Sicily, &c. for the Duke of Anjou; * But their last Demand was only Sicily, Sardinia, and the Tuscan Ports. There was no Disposition in any of the Allies to give up those Places; her late Majesty having before made it known that she would not consent to it. Several other Princes among the Allies were of the same Opinion; and the Minister of Savoy appeared the most against it. From hence we may judge of the Importance of those Places; since it appears that when only four of them were demanded, we and our Allies thought the Cession of them of such a dangerous Nature to our Interest, and the growing Power of France, (tho' given to another Prince of the House of Bourbon, with Sicily and Sardinia only) that we refus'd to comply with it at a Time, when France offer'd to restore all the rest of the Spanish Dominions to the House of Austria. Can therefore the giving all six of them now, with the Isle of Elbe, to the same Branch of the House of Bourbon (because the fine Kingdom of Naples is substituted in the room of the poor Island of Sardinia) be less detrimental to the Trade of this Nation, or less dangerous to the Balance of Power in Europe?

The View of France in all her En-

deavours to obtain these Ports hath been, not only for the Sake of a Communication between them and Naples, &c. but as Places, that gave them a Power of entering into the very Bowels of Italy, at any Time. Nor must it be forgot how much they had it at Heart, in a former War with Spain, to get Possession of these Places; by Means of which they would then, as they may hereafter, transport their Forces, and assemble them whenever they please, with all imaginable Safety, upon a Coast in a Manner intirely made their own.

The Dukes of Savoy (those shifting Princes, who have gain'd on all Sides, by possessing the Barrier between France and Italy) might well apprehend their Insignificancy, as well as Danger, if France had another Way of coming there; nor were they wanting to express their Fears, upon the Cession of Tuscany to Don Carlos.

As to Great Britain, Leghorn will be of little Use to us, in Times of War, without these Ports, which will make it absolutely unsafe to carry on any Trade but by Squadrons of Men of War; so beset will that Coast be by the Enemy's Ports; and, at such a Time, to what other Parts of the Levant can we possibly trade with any Security, when we consider that our Enemies will be in Possession of all the Ports of Naples and Sicily too.—But that is too melancholy a Consideration to be dwelt upon any longer.

It is true, we shall have the Port of Leghorn open to assist the Emperor, if Occasion should require. But is it to be suppos'd that we shall always have such early Notice, as to be able to send a Fleet there, to interrupt their Communication and Entrance into Italy? Ought not the Alacrity of the French to give us equal Apprehensions with the Slowness of the Germans, upon those Occasions; and

may not the Blow be struck, as well as our Trade destroy'd, before we can possibly send the *Emperor* any Assistance?

Some have flattered themselves with a Notion that giving *these Dominions* in Italy to a *Prince* of Spain will renew the antient Friendship, which subsisted between *that Nation* and *us*, when they formerly possess'd Italy, as being a necessary Support for maintaining them there; and from hence the *same Persons* reason that our keeping *Gibraltar* would be the Interest of Spain. I heartily wish it may prove so, and am sorry it is not more probable; for what could be the Reason, that induced *France* to stipulate the *Tuscan Ports* for *Don Carlos*? They were not wanted, nor are they of any Use, for the Communication between *Spain*, *Naples* and *Sicily*; but are of the greatest Importance for the Communication between *Italy* and *France*; which is one of the Reasons why the *latter* have so earnestly insisted upon them, in former Treaties. This of Course must make the *Prince*, who possesses them, dependent upon *France*, who can easily and readily assist him, at any Time; whereas *our Aid* must always be distant and precarious. Can it ever be necessary to assist him against any but the *Emperor*; and can we possibly conceive a Conjunction of that Nature to arise, in which it will not be the more immediate Interest of *France* to do it, as well as of *us* to support the *Emperor*, as far at least as good Wishes? The Mistake of this Opinion arises from not reflecting that at the Time, when *Spain* had such a Dependence upon *us* on Account of their *Italian Dominions*, both of them were in the Hands of the *House* of *Austria*, whose whole united Force was not sufficient to defend them against the overgrown Power of *France*. How much Things are altered for the better since, by our late wise Treaties, and how long they are like to

continue so, does not here require any farther Explanation.

Whilst *France* hath the Command of *these Ports*, the Duke of *Savoy's* Barrier will be almost intirely useles; for she may invade *Italy* with more Ease, by the commodious Situation of *these Places*, than by passing the *Alps*. Here they may make their Preparations, and be ready, upon the Death of the present Duke of *Tuscany*, to take immediate Possession of *that Dutchy*; nor can any Thing else be expected, if so imprudent a Thing should be done as to give the immediate Possession of *Lorain* to *France*, and leave the Exchange of *this Dutchy* for it to a future Contingency, when the Execution of it may depend on their remarkable good Faith only.

But it may be imagined that *this Point* will be effectually secured by the Guaranty of the maritime Powers. Yet who, that reflects upon *this last War*, can have any great Dependence upon such Cobwebs? We and the *Dutch* were Guaranties of the *Emperor's* Dominions before the Treaty of *Vienna* in 1731, by which we Guaranty'd the *Pragmatick Sanction*; yet as the War arose between *France* and the *Emperor*, upon the Affair of *Poland*, it became Matter of Dispute who was the Aggressor, and consequently was made a Doubt whether it was a *Casus Fœderis*. For this Reason, Time was taken to examine into it. But *Naples* and *Sicily* were attack'd by the *Spanish Troops* alone, who had nothing to do in the Broils of *Poland*, and made a barefac'd War upon the *Emperor*, for the Sake of Conquest only. Yet what Assistance was given him even there? Was it so much as consider'd as a separate Case from the Quarrel of *Poland*, tho' distinct in itself, and of more immediate Consequences to *Us*?

What hath happened, and always will happen, with Respect to our Guaranty there, was long ago foreseen,

seen, in this Case; for in the Reasons alledg'd by Count Sinzendorf against giving Sicily to the Duke of Anjou, in 1710, He says, * *that the Guaranty of the Allies, however it may be made, will not protect the House of Austria from the Enterprizes of France upon the Kingdom of Naples, by the Party, which the Duke of Anjou hath there at present, and which will be increas'd by his being in their Neighbourhood; so that before it can be debated amongst the Allies, whether the Case of Guaranty subsists, or they shall have agreed upon the Succours to be given, the Blow will be struck; and how can they flatter themselves with it, for the Time to come, after the Examples of what is past, which have fully shewn that Guaranties have never been of any immediate Use, but only given France Time to arrive at that Height, in which we have seen her?*

As this hath been, so lately the Case, and is now scarce possible to be otherwise, considering how much Italy will be put under the Power of the Bourbons, by this Treaty, *our Guaranty would be of very little Avail there, should we be ever so willing and ready to make it good. Why therefore should we enter into so useless an Engagement, which can only throw us under Difficulties, but not make us more able or willing to assist those, to whom we plight our Faith, than we should be without it, if we find it for our Interest, and are in a proper Condition.*

Guaranties, in the present Form, are of a modern Invention. Their Original was owing to the Imagination of weak Princes, that they should be able to support themselves by these Means, and tie up the Hands of the stronger with Paper Chains. But will dear-bought Experience never teach them otherwise? This general Method of Negotiating arose from the

Time of leaving off the Custom of Swearing to the Observation of Treaties, in the most solemn Manner. Power and Interest having shew'd how insignificant the Ties of Oaths were, in that Case, the Custom was laid aside, and this ridiculous one of Guaranties hath been substituted in its room, as more binding. There was, at least, one Use in the former Method more than in the present; for Princes then knew the Treaties and Obligations they laid themselves under, which may now be sometimes conceal'd from them by their Ministers.

Fog's Journal, April 10. N^o 388.

Political Eye-Glasses.

WHILE the Eyes of my Countrymen were in a great measure the Part that directed, the whole People saw for themselves; Seeing was call'd Believing, and was a Sense so much trusted to, that the Eyes of the Body and those of the Mind were in Speaking indifferently made use of for one another; but I am sorry to say that the Case is now greatly alter'd, and I observe with Concern an Epidemical Blindness, or, at least, a general Weakness and Distrust of the Eyes scatter'd over this whole Kingdom.

This Observation must have (no doubt) occur'd to all who frequent publick Places; instead of seeing so many Eyes employ'd, as usual, either in looking at one another, or in viewing attentively the Object that brings them there, we find them modestly delegating their Faculty to Glasses of all Sorts and Sizes to see for them. I remark'd this more particularly at an Opera, where Polypheme was almost the only Person in the House that had two Eyes, the rest had but one a-piece, and that a Glais one.

The honest plain Spectacles and Reading Glasses were formerly the Refuge only of aged and decayed Eyes; they magnified the Object a little, but still they represented it in its true Light and Figure. Whereas now the Variety of Refinements upon this first useful Invention have persuaded the youngest, the strongest, and the finest Eyes in the World out of their Faculty, and convinced them, that for the true discerning of Objects, they must have Recourse to some of these artificial Mediums; nay, into such Disrepute is the natural Sight now fallen, that we may observe, while one Eye is employ'd in the Glass, the other is carefully covered with the Hand, or painfully shut, not without shocking Distortions of the Countenance.

It is most certain, that great Numbers of People already see Objects in a very different Light from what they were ever seen in before by the naked and undeluded Eye, which can only be ascrib'd to the Misrepresentations of some of these artificial Mediums.

The Looking Glass, which for many Ages was the Minister and Counsellor of the Fair Sex; has now greatly extended its Jurisdiction; every Body knows that that Glass is back'd with Quicksilver, to hinder it from being diaphanous; so that it stops the Beholder, and presents him again to himself. Here his Views center all in himself, and dear self alone is the Object of his Contemplation. This Kind of Glass I am assured is now the most common of any, especially among People of Distinction, insomuch that Nine in Ten of the Glasses we daily see levell'd at the Publick, are in reality not diaphanous, but agreeably return the Looker to himself, while his Attention seems to be employed upon others.

The reflecting Telescope has of late gain'd Ground considerably, not

only among the Ladies, who chiefly view one another thro' that Medium, but has even found its Way into the Cabinets of Princes; in both which Cases it suggests Reflections to those who before were not apt to make many.

The Microscope or Magnifying Glass is an Engine of dangerous Consequence, tho' much in Vogue; it swells the minutest Object to a most monstrous Size, heightens the Deformity, and even deforms the Beauties of Nature. When the finest Hair appears like a Tree, and the finest Pore like an Abyss, what disagreeable Representations may it exhibit, and what fatal Mistakes may it mutually occasion between the two Sexes. Nature has form'd all Objects for that Point of View in which they appear to the naked Eye, their Perfection lessens in Proportion, as they leave that Point, and many a *Venus* would cease to appear one, even to her Lover, were she, by the Help of a Microscope, to be view'd in the ambient Cloud of her insensible Perspiration. I bar Mrs. Osborne's returning my Microscope upon me, since I leave her in quiet Possession of the Spectacles, and even of the Reading Glasses, if she can make use of them.

There is another kind of Glass now in great Use, which is the oblique Glass, whose Tube levell'd in a strait Line at one Object, receives another in at the Side, so that the Beholder seems to be looking at one Person, while another intirely ingrosses his Attention. This is a notorious Engine of Treachery and Deceit, and yet they say it is for the most part made use of by Ministers to their Friends, and Ladies to their Husbands.

The Smoked Glass, that darkens even the Lustre of the Sun, must of course throw the blackest Dye upon all other Objects. This, tho' the most infernal Invention of all, is far from being unpractis'd, and I knew

a Gentlewoman, who, in order to keep her Husband *at Home*, and in her own Power, had his whole House glazed with it, so that the poor Gentleman shut up his Door, and neither *went Abroad*, nor let any Body in, for fear of conversing (as he thought) with so many Devils.

The Dangers that may one Day threaten our Constitution in general, as well as particular Persons, from the Variety of these mischievous Inventions, are so obvious, that they hardly need to be pointed out; however, as my Countrymen cannot be too much warn'd against it, I shall hint at those that terrify me the most.

Suppose we should ever have a short-sighted Prince upon the Throne, tho' otherwise, Just, Brave and Wise, who can answer for his Glass-grinder, and consequently, who can tell thro' what Medium, and in what Light, he may view the most important Objects? Or who can answer for the Persons that are to take care of his Glasses, and present them to him upon occasion? Mayn't they change them, and slip a wrong one upon him, as their Interest may require, and thus magnify, lessen, multiply, deform or blacken, as they think proper?

On the other Hand, should future Parliaments, by Arts of a designing Minister, with the Help of a corrupted Glass-grinder, have delusive and perverse Glasses slipp'd upon them, what might they see? Or what might they not see? No body can tell. I am sure every body ought to fear they might possibly behold a numerous Standing Army in Time of Peace, as an inoffensive and pleasing Object, nay, as a Security to our Liberties and Properties: They might see our Riches increase by new Debts, and our Trade by high Duties. Should this ever happen to be the Case, we may be sure it must be by the Interposition of some strange Medium, since these Objects

were never viewed in this Light by the naked and unassisted Eyes of our Ancestors.

In this general Consideration there is one particular one that affects me more than all the rest, as the Consequence of it would be the worst. There is a Body of Men, who by the Wisdom and for the Happiness of our Constitution, make a considerable Part of our Parliament; all, or at least most of these venerable Persons, are by great Age, long Study, or a low and mortified Way of Living, reduced to have Recourse to Glasses. Now should their Mediums be abus'd, and political translatives ones be slip'd upon them, what Scandal would their innocent but misguided Conduct bring upon Religion, and what Joy would it give, at this Time particularly, to the Dissenters? Such as I am sure no true Member of our Church can think of without Horror.

Despairing to find out any legal Method that will prove effectual for obviating these Mischiefs, I shall conclude with the following Exhortation.

See with your own Eyes, ye Princes, tho' weak or dim, they will still give you a fairer and truer Representation of Objects than you will ever have by the Interposition of any Medium whatsoever. Your Subjects are placed in the proper Point of View for your natural Sight, Viewing them in that Point, you will see that your Happiness consists in theirs, your Greatness in their Riches, and your Power in their Affections.

See likewise with your own Eyes, ye People, and reject all proffer'd Mediums; view even your Princes with your natural Sight; the true Rays of Majesty are friendly to the weakest Eye, or if they dazzle and scorch, it is owing to the Interposition of Burning Glasses; destroy those pernicious Mediums, and you'll be pleas'd with the Sight of one another.

Extract of a Pamphlet, entitled, The Complaint of the Children of Israel, &c. in a Letter to a Rev. High Priest of the Church by Law Established. By Solomon Abrabanel, of the House of David.

Reverend SIR,

ALTHO' I am a *Jeto*, a *Circumcised Jew*, it will be allow'd me to address myself to a *Christian High Priest*; nor will our *Rabbins* condemn me for this, since I come to you in the Behalf of a numerous *Innocent People*, groaning under Oppression, obliged to contribute to every publick Charge, yet excluded from every publick Employment; and this, on no other Account than that of Religion, tho' you know, and, I doubt not, are ready to avow, that the *Christian Religion* was never intended, nor ought, to leave the Rights of Mankind in a worse Condition than it found them.

The Truth is, that we, the *Jews* of this Kingdom, submitted with Patience to this Hardship, because we never yet saw our *Christian Countrymen* agreed in Opinion, whether *Christians* in general are qualified by *Christianity* itself for publick Employments; and we were led to believe, that if *Christians* might be separated from *Christians*, and only those of a favourite Complexion entitled to Offices, the *Jews* in this Case could not hope for much Indulgence from a People who have so little for one another.

But since this *stumbling Block of Offence* is likely to be taken away, since it is proposed that no Man's religious Opinions shall be any longer his civil Qualification or Disqualification, we hope, that *Protestant Dissenters* will not be the only Men received within this righteous Comprehension, but that you, Sir, whose Equity we reverence, tho' we differ from your Faith, will be our Patron on the Principle of universal Charity;

that as the *Great Apostle* of your Revelation gloried to be styled the *Apostle of the Gentiles*, you will think it no Dishonour to be the *Bishop of the Jews*. For,

We have an unquestionable Right to your Protection, if you are unquestionable in your Sincerity; (as who dare even suspect it?) We are told by some *Christians* who sometimes attend at Church, that in your Pulpit where you never deceive, and in your Prayers where you never dissemble, you beseech God for *Jews, Turks, and Infidels*, giving us the Preference of those who believe the *Arabian Prophet*, as you prefer *Mahometans* before those who believe none at all. Now, it would be unreasonable to throw us wholly on the Care of Heaven, without shewing some Regard to us on your own Part. If therefore you refuse our reasonable Requests, and favour us with unprofitable Prayers, you act the Part of *Courtiers*, who profess a World of Respect for their Friends, whilst they avoid every Opportunity of serving them.

We hope for greater Candour from you, Sir, and are therefore thus free to trouble you with our most reasonable Apprehension, that tho' from the rigid Institutions of our Religion we must suffer certain Mutilations of the *Flesh*, yet we ought not to suffer such a *Civil Circumcision* as to be cut out of all Employments, even in our native Country, under a Government whose Authority we have obeyed, and whose Establishment we have supported with such irreproachable Fidelity, and disinterested Zeal, that divers *uncircumcised Patriots* (not forgetting his Honour in particular) who on certain Occasions have been favoured with the Trusts and loaded with the Bounties of this Royal Family, would be flatter'd beyond what their Modesty can bear, were it said in their Praise, that they have not behaved to the Government worse than *very Jews*.

In

In Fact, our present Usage is more grievous than what we endured, even in the *Land of Egypt*. We were so far from being under Incapacities there, that *Joseph*, a *circumcised Jew*, was King *Pharaoh's* Prime Minister, under whose gentle Administration we flourished exceedingly; which is more than we have since done by the *Favour of Ministers*, tho' many have been in *former Times*, who wanted only *Circumcision* to make them perfect *Jews*.

This Exclusion from Trusts is the more intolerable Grievance, because, should you look into all the *Offices of Business*, whether *Civil* or *Ecclesiastical*, we may safely appeal to your candid Opinion, whether you know many Persons employ'd therein, who behave themselves better than *Jews*.

We are not to be answer'd, as the *Dissenters* have been, that *repealing the Tests* would be of small Advantage to us; for we ever had more scrupulous Consciences, than to be *Occasional Conformists*. And tho' *Bread* and *Wine* are extremely proper to be eat and drank with the *Paschal Lamb*, yet we strictly adhere to our own *Passover*, and never made free with your *Sacrament*.

Nor are we to be answer'd, as the *Papists* very justly are, that we favour the *Pretender*; or, seek to establish a *foreign Jurisdiction* within his Majesty's Realms: For you, Sir, can bear us Witness, that we seek for no King but our *long expected Messiah*; and that we solicit no Kingdom within less Distance than the *Holy City*, where we might safely be trusted, could we rescue it out of the Hands of the Infidels. So that as the *Pope* and *Turk* would undoubtedly be the chief Enemies to our Empire, we have all the Merit of *Protestants*, in Opposition both to *Popery* and *Mazobetanism*. And perhaps it may be said with the strictest

Truth, we have not contributed, like too many *Protestants*, to make our Countrymen grosser *Bigots* than *Papists*, and greater *Slaves* than *Turks*.

However, without giving Offence to good *Protestants* by unseemly Reflections, we insist, that the *Jews* are in all Respects of equal Merit with the *French Hugonots*, who shew themselves conscious of our Superiority, by their continual Attempts to outvy us in the *Frowziness* of their Persons, and the *Sallowiness* of their Complexions, in magnifying the Losses they have suffer'd thro' *Persecution* abroad, and hoarding up the Gains they have acquired by *Usury* at Home: Nay, we are ready to acknowledge, that, as far as *Dirt*, *Avarice*, and *Extortion* can make them *Jews*, they might be convicted upon any Statute against *Judaism*; and even *Circumcision* is not wanting to most of them, tho' we will not say as *Profelytes*. But then you will own, that we were led by wise Men and great Captains, by *Moses* and *Aaron*, *Joshua*, &c. which will at any Time set the *Children of Israel* above a Rabble of Enthusiasts, who were led by such *swiveling Vermin* as *Prophet Lacy*, and the Printer * of the *Old Whig*, or *Consistent Protestant*.

Not that the *Jews* oppose any Indulgence the Legislature may be disposed to grant to the several *Sectaries* in Religion: But we hope whatever Toleration is granted, that we shall have our *Share* of it; that it will not be partial and unjust; or limited to a few, who complain of every Church which will not receive them within the *Pale* of its Immunities; and who, when they are taken in, shut the Door upon all who differ from them. Such confine all Charity to those who dissent from the 39 *Articles*, as if People were not as much to be pitied, that cannot believe the *Creed* itself; and, as if more Indulgence

* One W — W —, a French Prophet, who set up such a Weekly Journal, to have the Tests repealed for the Benefit of his prophesying Brethren.

were allowed to win Men over to the Church, than to bring them over to the Gospel.

You have laid hold of the Promise made to our Father Abraham, and have taken the Kingdom of Heaven as your Inheritance, in Right of the Children of Israel; whilst you have excluded the whole 12 Tribes from every Privilege of the Society in which any of them live. You have converted our Moiety of the Bible to your own Use, and have utterly prohibited us from making any Advantage of the New Testament, which might satisfy us for our Loss of the Old. You have violently seized upon Moses and Aaron, and the Ten Commandments, which were our natural Property, and have placed them over your Communion Tables, yet make this Pretence of Christian Communion a Reason for excluding us from all Advantages as Members of the Commonwealth: So that our Law and our Prophets can afford us no Protection, tho' you have exalted them to your first Places of Worship. You have robbed us of our Priesthood, of our Urim and Thummim, and, what Flesh and Blood is scarcely able to bear, you have taken from us our Tythes; yet you have given us nothing in Exchange but Reprobation and Damnation.

For God's sake therefore, look upon us Jews as a People whom you have injured, and to whom you are indebted. We are not in the Case of Dissenters, who are said to have injured you: We never turned you out of your Churches; we never set up Chapter Lands to Sale; nor pulled down your Hierarchy; but, on the contrary, it is to us that you owe your Mitres and your Revenues, your Privileges and Pre-eminencies. If any one asks, whence you derive your Priesthood? You know in your Consciences that Christ himself was a Layman; you fetch your Pedigree from the House of Aaron, and make

more Profit to your Order of the five Books of Moses, than of all the four Evangelists.

As you are beholden to us for the most valuable of your Emoluments, you owe the most useful of your Politicks to our Institutions. You have learned from us, that the Righteous are entitled to the whole Earth; you have learned from us to make all your Enemies God's Enemies, and to destroy them with Fire and Sword, from pure Zeal for his Service.

I beg you, by the mutual Civility which subsists between us, not to imagine that I lay this Debt to the Charge of the Orthodox only: I ought to acknowledge, that the Dissenters have their due Share of all these Gifts and Graces; and I make the same Use of the Fact, in reasoning with either Side, that since you have purloin'd your most profitable practical Doctrines from the Children of Israel, you are ungrateful beyond Example, in debarring the Jews from the Enjoyment of their natural Rights.

We might nevertheless absolve you, in a great measure, of this crying Injustice, could we find that your Religion had imposed it upon you; whereas we are fully satisfy'd, that you have imposed it upon your Religion, and have taken Measures against the Jews which are not to be justified by the Gospel of Jesus. If the meritorious Character of a Saviour might be pleaded with those who believe or pretend that he dy'd to save them; is it not manifest, that he who redeemed you was a Jew; that he whom you preach as a Light to all Nations was a Jew: That he whose Cause hath clothed you in Purple, hath advanced you to Honour, and loaded you with Riches, even Christ himself, was a Jew? It was your Saviour himself who said, Salvation is of the Jews: And are we to have no Retribution but Obloquy, Hardships, and Penal Laws? We, whom the

the Psalmist and all the Prophets have boasted to be the *Dominion*, the *Peculiar*, the *Inheritance* of God; to whom, as Paul himself hath testified, *pertaineth the Adoption, &c.* Peter, speaking to our Nation, says, *ye Men of Israel, ye are the Children of the Prophets and of the Covenant, &c.* Paul proclaims his Mission to be *to the Jew first, and also to the Gentile.* To honour the *Jews*, he declares to the *Romans*, *I also am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.* To vie with them, he boasts to the *Corinthians*, *Are they Hebrews? so am I: Are they the Seed of Abraham? so am I.*

Having all these Testimonies in your own Revelation to entitle us to full Protection and Indulgence from you, whence is it that we suffer such multiply'd Oppressions; and, instead of *God's People*, are treated as the *Outcast of all the Earth*? Do you pretend that the *Priests* in the Days of our Fathers destroy'd *Christ*, and persecuted the *first Christians*? In Truth, they behav'd themselves as *Priests* generally behave, *wickedly, ambitiously, cruelly and impiously.* But, are the whole People to bear the Sins and Impieties of their *Priests* on their Heads, thro' all Generations? Seeing that it was *Priest-craft*, which either destroy'd the Innocent, or seduc'd the Vulgar, and that the *common People* had no Hands in the Iniquity, but thro' the Instigation of their villainous *Guides*, who charged it on their Consciences, and exacted it of them in the Name of the most *High God*, that they should commit Barbarities shocking to *human Nature*. If, therefore, any zealous *Christian* is offended at the Inhumanities of the *Jewish Priesthood*, and willing to revenge them on us *Jews*, let him make it his own Case; let him think how hard and unjust it would be, to punish him or his Family for the Wickedness of any *Christian Priest*, either living or dead, especially of

such as acted their Injustice 2,000 Years before he was born. Did *Calvin* burn *Servetus*? Might not then all the Followers of *Servetus's* Opinions as justly burn all *Calvin's* Disciples, as *Christians* punish *Jews*, because the *Jewish* Priests crucify'd *Christ*? Say then, are we more accountable for what was done in our Church before we came into the World, than other Churches will own themselves to be?

You, Sir, who are an *High-Priest* yourself, must own that *Caiaphas* was a Man of more Decency and Temper than some of your own Order; for he used no less weighty an Argument for the Destruction of *Jesus*, than that *it was better that one Man should perish rather than an whole People.* Which of you, Sir, would have scrupled a Moment to concur in a Sentence which was urged by this *Plea of Necessity*? Or, which of you would not have put an *hundred Men* to Death, rather than that your own *Hierarchie* should be brought into Danger?

You must hence allow, that the barbarous Act of putting *Christ* to Death, and the deceitful Argument that made it popular and plausible, was a very ordinary Effect of *Priestly Imposture, Ambition and Cruelty*, which are prone to shed Blood, and to make Havock of Mankind, for the Gratification of Revenge, or the Advancement of Tyranny: And this being so common a Blemish on the Professors and Leaders of all Religions, *ours*, I hope, are no more to be branded with Reproach, than the rest of our Neighbours who have not less deserv'd it.

It is indeed very extraordinary, that the *Apostles Successors*, as you call yourselves, should take more Liberty of abusing us *Jews*, than the *Apostles* were allowed to do themselves. A great Part of the *Epistle to the Romans* is writ expressly to reprove the *ungrateful Gentiles* for despising and reviling

viling our Nation. Your Apostle Paul loads us with no such unreasonable Charge, as the *Guilt of Blood* which was shed before we were born, nor imputes it to the *Jews* even of that Time who had no Hand in shedding it. On the contrary he declares, *Brethren, my Heart's Desire, and Prayer to God for Israel is, that they may be saved. For, I bear them Record that they have a Zeal of God, though not according to Knowledge, &c.*

From these full and irrefragable Proofs it appears, that not only the *Law of Nature*, but the *Law of Christ* entitles us to the Protection of Society; and it is a monstrous Oppression of us *Jews*, that we suffer any Usage from *Christians* which is repugnant to *Christianity* itself. If all the *Evangelists* and *Apostles* prove the Persecutions and *Penal Laws* which we labour under to be opposite to the Intentions of *Jesus Christ*: If all the different *Sects* in the *Christian* Religion maintain, that Persecution for religious Opinions is contrary to the *Law of God*, and to the *Order of Nature*: What Argument can be offered to exempt us from any Indulgence which can be allowed to our *Brethren* of the *Dissenting Persuasions*?

And yet it hath happen'd, as much to our Amazement as Indignation, since the *Debates* concerning the *Sacramental Test* have been revived, that, having applied ourselves to certain *Rev. Pastors of Dissenting Congregations*, offering our friendly Assistance to them in the Prosecution of their Design, assuring them of our Desire to remove these unjust Restraints on the *natural Rights* of Mankind, and proposing to join with them in their Petition to the *King's Most Excellent Majesty*, and to both *Houses of Parliament*, they have utterly refused to countenance or to concur with us; they have found out Distinctions to prove that *they have Rights by Nature*, which *we have lost by Unbelief*; that they have a *Privilege by Grace*, which we cannot

lay hold of but by coming over to their Faith: And in short, have flatly told us, that none but *Christians* ought to be capable of Employments in a *Christian Country*. So little does it avail any Body of Men to believe in God, that they are nevertheless to be persecuted, as tho' they believed in none at all, unless they subscribe to all the rest of the Creed.

We told them, that we were the *Children of Israel*; that *Moses* was at least as divinely inspired as *Calvin*; that we had as much Respect for the *Ten Commandments*, as *Presbyterians*, *Independents*, *Anabaptists*, or *French Prophets*; that we thought the Observance of our Law would make us *Good Subjects*, tho' we were not happy enough to be satisfy'd in our Consciences of the *Truth of the Christian Religion*; that it is true, we are charged with too violent a Passion for the *Mammon of Unrighteousness*, but that we find the most *sanctified Christians*, in respect of *worldly Lucre*, as little scrupulous of taking the Profit to themselves, as they are of throwing the *Scandal* upon us: That we get what we can, and keep what we get, not by any Principle of Religion, but of Convenience; and that this Principle reigns in as full Perfection amongst the *Saints at Hackney*, as among the *Children of Israel in Bury Street*, or *Duke's Place*.

We cannot but admire at such a civil Usage from our *Brethren the Dissenters*, who have laid themselves under so many Obligations to us *Jews*. They make as free with *Sion* as if they were *Lords of the Manor*; and appropriate the *Songs of Sion* to themselves, as if they were *Hymns of their own composing*. They have made Prize of all the *Psalms of David*, as if he had not been *King of Israel*; and all the *Blessings of the Law*, and *Curses in the Prophets* are converted to their own Use, as if the *Israelites* had no Property in them. After this,

it is marvellously strange, that they will share with us none of *their Emoluments*, and that they would debar us of *all Indulgences* which they lay Claim to themselves.

You, Sir, who are an *Orthodox High Priest*, will judge between us and the *Dissenters*, whether we have not the same Right as the best of them to *Employments*? Or, what Pretence there can be, that we, of all other People, should have no Share in enacting or executing the Laws which we are bound to obey? Why might not the *Land of Canaan* be as profitably represented in Parliament as the *Kingdom of Sc—nd*, and with as little Prejudice to the *Church of England*, from our *Synagogue*, as from *their Kirk*? Why may we not adorn one Side of *St. S—n's Ch—p—l* with our *flaxen Wigs* and *fallow Faces*, in as becoming a Manner as our *Northern Brethren* appear on the other Side in their *black ones*?

With Regard to Publick Employments, are there not Abundance of them in this *happy Island*, which are fitter for *Jews*, than *Christians*, and which have insensibly transformed good *Christians* into real *Jews*, by the prevalent Force of Example? What may you think, Sir, of us *Jews*, in the Capacity of *Excise Officers*? Or, what think you of *Excise Officers*, as different in any Thing from us *Jews*; but that the *Circumcised* are in all Respects fit to be *Excisemen*, and that the *Excisemen* are most of them fit to be *circumcised*?

Your Brethren of the *Clergy*, in Return for the great Obligation in the *Article of Tithes*, I have already mention'd, might very gratefully and profitably appoint us *Jews* to be your *Tithe Gatherers*; and this too, without alarming the People who pay them, since they can scarcely believe that the *Jews* themselves would be more rigid Collectors, than the Generality of *Church Officers*.

But instead of expressing your Grati-

tude to us, by such reasonable Returns of Kindness and Confidence as we might expect, you most unnaturally call upon us to serve *Parish Offices*, which you will *not suffer* us to discharge; yet punish us with *Fines* and *Penalties*, because we *do not* discharge them. Are you not more cruel in this Respect than the *Task-Masters of Egypt*, who compelled our Forefathers to make *Brick without Straw*? For, if they had acted by Policies like yours, they would not have suffered us by any Means to make the *Bricks* which they had commanded, yet would have punished us for not making *what they would not suffer us to make*.

You have justified this *unmerciful Usage* of us, by alledging, that in the same Manner you use one another; and I owned in the Beginning, that we could not expect better of you under this Circumstance. But then you have at present, an Opportunity to do us Justice. For, since we are under the same Hardships and Incapacities with other *Dissenters*; you ought to declare, that you look upon the *Jews* with the same Tenderness as you look upon other *Dissenters*; and that when the *Dispute* shall be adjusted about *what Time is proper*, you will shew the same Indulgence to the *Children of Israel*, as to the *Disciples of Calvin*.

It might be expected, considering how long we have suffer'd ill Usage, that you might think it Time to give us better. From a Passage which I find inserted in your learned Countryman *Cambden's Britannia*, by the present *Lord Bishop of London* [Vol. I. p. 535.] it appears, that 'the *Jews* flourished mightily in *London* a little after the *Conquest*; being encouraged particularly by *William Rufus*. But their Wealth, says his Lordship, in succeeding Times did them great Injury, when they were miserably tortured by *King John* to discover and deliver up their

their hidden Treasures. In the 11th of Edward I. their Synagogues were all pluck'd down; and in the 16th of that King they were all banished to the Number of 15,000; but their Riches were all to be left behind, and they were not allowed to take any Money or Goods along with them, save only for the necessary Charges of their Transportation.

The laborious *Antiquary Stowe*, in his *Survey of London*, relates, [B. 3. p. 54.] 'That King John, in the 11th Year of his Reign, commanded all the *Jews*, both Men and Women, to be imprison'd and grievously punish'd, because he would have all their Money. Some of them, says he, gave all they had, and promis'd more, to escape so many Kinds of Torment; for every one of them had at the least their Eyes pluck'd out. Amongst whom there was one, who being torment-ed many Ways, would not ransom himself till the King had caused (every Day) one of his great Teeth to be pluck'd out by the Space of 7 Days, and then he gave to the King 10,000 Marks of Silver, to the End they should pull out no more. The said King at that Time spoiled the *Jews* of 66,000 Marks of Silver.'

The same Author mentions, that in the preceding Reign of Richard I. the *Jews* at *Norwich*, *Bury St. Edmund's*, *Lincoln*, *Stamford*, and *Lynn*, were robb'd and spoil'd; And, at *York*, to the Number of 500, besides Women and Children, entered a Tower of the Castle, prof-fering Money to be in Surety of their Lives, but the *Christians* would not take it; whereupon they cut the Throats of their own Wives and Children, and cast them over the Walls on the *Christians* Heads, and then entering the King's Lodging, they burn'd both the House and themselves.'

'In the 26th of Henry III. the *Jews* were constrain'd to pay to the King 20,000 Marks at two Terms in the Year, or else to remain in perpetual Prison.

'In his 35th Year he exacted in-estimable Sums of all rich Men, namely, of *Aaron* a *Jew* born at *York*, 14,000 Marks for himself, and 10,000 for the Queen. And before that Time he had taken of the same *Jew* as much as in all amounted to 30,000 Marks of Silver, and 200 Marks of Gold for the Queen.'

'In the 16th of Edward I. all the *Jews* in England were (in one Day) apprehended by Precept from the King, but they redeem'd themselves for 12,000 Pounds of Silver: Notwithstanding which, in the 19th of his Reign he banish'd them all, as is aforementioned, giving them only to bear their Charge till they were out of the Realm. He made a mighty Mass of Money of their Houses, which he sold, yet the Commons had paid him a Fifteenth of all their Goods to compensate his Loss in banishing them.'

For Lord Chief Justice Coke takes Notice, 'That from the 17th of December, in the 50th Year of Henry III. until Shrove-Tuesday in the second of Edward I. (being about the Space of 7 Years) the Crown had receiv'd 420,000 Pounds 15 Shillings and 4 Pence, de exitibus Judaismi; at which Time the Ounce of Silver was but 20 Pence, and now it is more than treble so much.'

From this Period, Anno 1291, we had no Re-admission into England till 1655. being kept in Banishment 364 Years. It was then the Wisdom of Oliver Cromwell that brought us into this Country again, by a Treaty with Manasseh Ben Israel, wherein the Jewish Nation were restor'd to the Exercise of their Trade and Worship in England.

As it is but 80 Years since our Re-admission,

admission, our Fathers, for the most Part, were *Aliens* by Birth, and could not claim a *natural Right* to the Privileges of the Community. But in this Course of Time the *Jews* of *Cromwell's* Days are dead, and we their Children are *natural-born* *Subjects* of *Britain*; so that what Incapacity or Disability may remain upon us, is entirely to be laid to the Charge of Religion, and is an Hardship upon us for *dissenting from the National Establishment*. This is our Grievance, and this we hope will at length have Redress; that the War carry'd on against us almost ever since the *Norman Conquest*, may now be brought to a Conclusion, and that we may not be oppress'd any longer for no other Reason, than that *after the Way which Men call Heresy we worship the God of our Fathers*.

We ought not to impute any cruel Disposition to the good *People of England*, but to the Prejudices against us, fomented by the *Arts of Bigotry and Priestcraft*, or encouraged by the *private Views of Princes*: Inso-much that it was our Misfortune to be banish'd from *Rome* by *Tiberius*, for the Fraud of a few of our Religion, in seducing a *Roman Lady*: We were for no better Reason banish'd out of *France* in 1253; and the Catholick King *John II.* forced 300,000 *Jews* in one Day out of the Dominions of *Spain*.

I have already said, and I cannot but insist with humble Submission, that it is Time we should be differently treated by the *Christian World*; and that as you have taken the *Covenant of Grace* entirely from us, you ought in common Justice to leave us in quiet Possession of the *Rights of Nature*.

In what Manner, or to what Degree the *Legislature* ought to indulge us, must be submitted to their Consideration; but whatever they grant to other *Dissenters* will by Parity of Reason be due to us, unless it could

appear that we are not *Dissenters*, because we are *Jews*; whereas there is not a more common Case in this great City, than to see the *Jew* and the *Dissenter* blended together in one and the same Person.

A It were needless to name a great Number of Persons in this Predicament, when there are *two* of such Notoriety as the venerable *P—r W—t—r*, Esq; and the worshipful *Sir G—e C—l*, Knight. The former is so extremely sensible of having *all the Marks of Judaism* upon him, that a Woman with a counterfeited Pregnancy would not be more afraid of a *Writ de Ventre Inspeciendo*: The latter is so sincerely one of us, that he is not ashamed to own it. It is a well known Circumstance related of one of these Gentlemen, that being by the *Lenity* of the *English Constitution* admitted to give Evidence in Courts of Justice, on the Faith of a *Christian*, the Officer who administered the Oath, tho' a Stranger to his Person, by a right Judgment of his Physiognomy, gave him the *Old Testament* to depose on as a *Jew*.

How great Analogy there is in general between the *Dissenters* and *Jews*, and how easily we are to be mistaken for each other, wants no other Witnesses than the *Pastors* of each Persuasion. How happily do they concur in the *black Cloak* and the *short Bib*? How perfectly does the *dirty Phiz* of a *French Refugee* accord with the *sable Hue* of a *Rabbi* in *Israel*? How exactly alike are the *Size of their Consciences*, and the *Reach of their Understandings*; their *Zeal for Works of Faith and Piety*; and above all, for the *ready Penny*?

This *Similitude of Circumstances*, is the Ground of our just Confidence, that there will be no *Difference of Indulgence*; we think ourselves as well qualified to govern *Corporations*, to sit in that grave Assembly the *City Council*.

Common-Council, and to make a Job of my Lord Mayor's House, as the most religious Elder of Salters Hall. We concur with them entirely, that it is respectively our Right by the *Law of Nature*, and we humbly persuade ourselves, that no Distinction will be made by the *Law of Grace*.

We have now stated our Case to the impartial World. We are willing to be judged, even by the Reverend Bench, whether our Complaints are not well grounded, and our Desires just. We have nothing further to propose, than to attend our *Dissenting Brethren in a Body*, whenever a *Petition for the Repeal of the Tests* is to be presented: And we accordingly intend, on that Day, to march in a solemn Procession thro' the Streets of London, from our Synagogue in Bury-street, with our Priests, and our Law, and Aaron's Bells, at the Head of us. If this moving Appearance shall not have its Effect, we must despair of being restored to our natural Rights. But, as you, Sir, have Power to assist us in our pious Design, we hope you will imitate the Pattern set before you by the Apostle Paul, *Who unto the Jews became as a Jew, that he might gain the Jews*; and, if you protect the Children of Israel in this emergent Affair, we will promise you, whenever you come amongst us, the first Cut of the Paschal Lamb, and the chief Seat in the Synagogue.

I am, with all Respect to your Person and Character,

Your Most Devoted,
Humble Servant,

From the Place of my
Sojournment in Synagogue Lane, Bury Street, the 10th Day of the 12th Month called Adar:

SOLOMON ABRABANEL.

From the Grubstreet Journal, Apr. 15. N^o 329.

The Form of a Modern Love Letter,
drawn up by a Set of Pretty Fel-

lows, for the Use of each of them upon Occasion, according to a Receipt mention'd, Vol. IV. p. 374.

Most divine and adorable Goddess,

THE bright Beams of your transcendent Beauty have burnt up my enflamed Heart to a Cinder; and your angelick Face, your exquisite Complexion, taper Shape, brilliant Eyes, ivory Teeth, and alabaster Neck, in short, your every Thing has struck me blind; and I shall never escape the Claws of that long-lived Mortal Death, unless you'll be most graciously pleased to cast an Eye of Commiseration and Pity on this devoted Slave of yours, who now lies bound in the heaviest Chains that ever your little Brother Cupid put on the Legs of the most whining Lover in his Dominions. Nor am I alone captivated by the outward Appearance of those Perfections that always shine about you, like the Sun at his Meridian Height: No, most bright Charmer,—I must also acknowledge myself ravished with those inward Perfections of Mind, which you are endowed with to so great a Degree that if any other of your Sex had but the hundredth Part of them, she would nevertheless excel the whole Race of Womankind, yourself excepted: So that, was you but sufficiently known, you would be universally gaz'd at and admir'd like a blazing Star. No wonder therefore, that your most sensible Laugh, as Witty as it is Loud, your agreeable Vivacity, gay Air, chearful Sprightliness, excessive Good-Humour, and sound Judgment in the Choise of your Paraphernalia, should forcibly attract all the Men of Sense who approach you; as they have done mine to an infinite Degree. Be pleased therefore to ease the raging Torture of my impaled Heart, and look down from your Imperial Seat, where like the Queen of Love, you sit attended by Millions of little smiling

ing *Cupids*, and condescend to accept of my most ardent Vows: and let me most humbly beseech your Divinity-ship to assure me, whether I must live or die, be happy or miserable: They both depend on your Imperial Nod. Nod therefore in my Favour; for even Despair itself is scarce so tormenting as this State of Uncertainty. And in return, the choicest of my Wishes shall always wait your Steps; that no dull Cares may e'er disturb your Features, nor old Age ever wrinkle your Face; but that you may be ever Young, and ever Gay; and that every breathing Creature may always adore and worship, love, esteem and reverence you, as much as does

Your most devoted and obsequious Slave.

Daily Gazetteer, April 15 and 16.

THESE Papers contain a long Address of *Walsingham* to the Dissenters, upon their failing in their Attempt to repeal the Tests: In which he says; the Numbers were 251 against the Motion, and 123 for it, so that the Difference was 128. Of the Numbers who voted against it, no Minister could have carried over 128 to vote for it. He concludes thus: I am free enough to own, that if the *Protestant Dissenters*, by their Unanimity and Vigour, could have strengthened the Hands of the Ministry, and have filled the H— of C— with hearty Friends to the great Points in Debate; then indeed they would have had a natural Expectation of more than ordinary Assistance from the Ministry. And so far they might be encouraged to expect Advantage from the Issue of a general Election.

But when all the World sees, that instead of having altered the Complexion of our Representatives to the Advantage of *Dissenters*, the last Election hath brought more *Tories* into the H— of C— than have been assembled there since the last Parliament of the late Queen, no Man in his Senses will think, that as the

Power of the *Ministers* lessened, the Expectations of the *Dissenters* increased.

I am not at all concerned, that, before the last *General Election*, I publicly considered it as a Proposition between the Administration and the *Protestant Dissenters*; that if the *Dissenters* could in that Election strengthen the Hands of the *Ministers*, they were to have the just Advantages of it. (See p. 175.) I had, it is true, no Authority to say it, and I never heard that any one in Authority said it to them; but I and every Man understood it as implied in the Nature and Reason of Things. If the Event was not so happy as we might have wished, the Expectation grounded on it could not be so considerable as it might otherwise have justly been. No Man, or Body of Men, impose impossible Undertakings on any Ministry, &c.

Craftsman, April 17. N° 511.

D The Examination of the Preliminaries concluded. (See p. 186.)

FRANCE, after the Acquisition of *Britanny*, (since which she hath, at no one Time, made any so considerable as *Lorain* will be to her) began to struggle for an absolute Power in *Europe*, and made such a Stand against the Emperor *Charles V.* (possess'd as he was of all the *Spanish, Italian, and Imperial Dominions*) as gave sufficient Evidence of her rising Power. The Treaty of *Munster* shew'd her Superiority. The *Pyrenean Treaty* enlarg'd her so much, that she set no Bounds to her Ambition. Nor were we, or more properly our *Governors*, wanting in our Assistance to that End; for even *Cromwell* help'd it forward, allur'd by *Dunkirk*, the View of *personal Security*, and getting Possession of some Part of the *Indies* for this Nation: And *Charles II.* from much different and worse Motives, did the same.

The

The Power of France, so impolitically nurs'd up, had like to have been fatal to our Liberties; but the Revolution and the grand Alliance between the Emperor, the States General, and us, was our Preservation at that Time. By that Treaty we promis'd and engag'd to assist the Emperor with all our Forces in taking Possession of the Spanish Monarchy, &c. in Case the King of Spain should die without Issue; but, instead of this, we were fatally drawn into Partitioning, and the War, which follow'd it, brought us to another grand Alliance, for the Preservation of the Balance of Europe. We were then so sensible of our Error, in giving Lorain by Way of Exchange to France, with Naples, Sicily, and the Tuscan Ports, that * they and the Lands and Islands on the Coasts of Tuscany are the only Things, which we absolutely engag'd to obtain for the Emperor by War, as a Satisfaction for his Right to the whole Spanish Monarchy; of such great Importance were these Places then thought. Some Alterations were made in this Treaty by another with Portugal in 1703; in which we engag'd to place the present Emperor on the Throne of Spain. But as the Italian Dominions are the Point now in Dispute, having already shewn what pass'd concerning them, at the Time of the Gertraydenberg Negotiation (p. 187.) let us next enquire what was done in Consequence of the Treaty of Utrecht.

The Italian Dominions, with the Island of Sardinia, were given to the Emperor, and Sicily to the Duke of Savoy. This Treaty was highly blam'd by the Whigs; and, upon the Accession of the present Royal Family, the Ministers concern'd in it were impeach'd. I need not mention the Person, who then charg'd the Cession of Sicily to the Duke of Savoy, and thereby leaving the Emperor too weak in Italy, as a criminal Matter upon

those Ministers. The same Hand afterwards sign'd a Treaty, in 1716, between the Emperor and his late Majesty, in which they promise † mutually to defend each other, and to preserve themselves in the Possession of the Kingdoms, Provinces and Rights, in the Condition they now are, which either of them actually hath and enjoys—or which, during the Continuance of this League, they shall by mutual Consent acquire.

Sicily was soon after attack'd by Spain, and we engag'd in the Quarrel. By this Step we broke Measures with Spain; and to set us right again, the eventual Succession of Don Carlos to Tuscany, Parma and Placentia was secur'd by the Quadruple Alliance. Yet Peace was not restor'd between the two Nations till 1721, by the famous private Treaty of Madrid, whilst we were Mediators between Spain and the Emperor. This Treaty had an Article for the Secrecy of it. From whom could it be necessary to be kept secret, but from the Emperor, or the People of this Nation?

This was the Situation of Europe, when the Incident of France's sending back the Infanta of Spain gave a new Turn to Affairs; and from thence the wildest Imagination immediately arose of an universal Monarchy in Don Carlos, which could be counterbalanced by nothing but the ever-memorable Treaty of Hanover, so happily calculated, and by Experience found so effectual, for clipping the Wings of that young Prince. Nay, we were even told that what had been already stipulated for him, by former Treaties, was against the Interest of all the Powers in Europe, and put in Mind of the Consequences, that would attend it; in which the Predictions of a Court Writer, for once, proved too true. As for Great Britain in particular, he told us, ‡ that if Don Carlos should ever succeed to Tuscany,

* Art. 5. of the grand Alliance in 1701. † Art. 2. ‡ British Journal, Jan. 4, 1728-9. Leg-

Leghorn, the Mart of our Mediterranean Trade, would be in his Possession: And that we might as well give up Gibraltar and Port-Mahon, which would be of little Service to us, in that Case. Notwithstanding this, a Treaty was soon afterwards made to carry him thither; the natural Effects of which were more attentively consider'd by his Imperial Majesty; and therefore not complying with it more readily than he had done with some former Views, the Seeds of Dissention between the two Courts were now ripen'd to such a Degree, that a Plan was laid for attacking him in Italy and upon the Rhine, which hath since been so fatally executed.

Not contented with taking these Steps to force the Emperor to a Compliance with the very Thing, that had been declared so detrimental to us, the contracting Parties in the Treaty of Seville would not, in Return, guaranty the Pragmatick Sanction to him any farther than * *with relation to the States of Italy, and with their free Consent; or to one of his Daughters only, whom he should chuse to succeed him in those Dominions, with the Consent of the said States.* These two Propositions were so limited, that the Emperor justly express'd his Surprize at them; and in his Answer to them says, † *that it was having Views very opposite to Peace, and the Balance of Europe, to restrain the Guaranty in Question in this Manner.*—Who can be surpriz'd that France should contend for thus dividing the Power of the House of Austria? But that we and the Dutch should be so far deluded, (by her, at least) as to join in making this the *Ultimatum of the Allies of Seville*, is what will scarce be believ'd, or comprehended, in future Times.

It is true that, in the Treaty of Vienna 1731, we guaranty'd the Emperor's Succession, for very good Rea-

sons, in a different Manner, and obtain'd the Honour of transporting Don Carlos to Leghorn; tho' we were formerly so apprehensive of him for ourselves, and all Europe. Yet of such Importance is Leghorn now, that it is thought fit to take it out of his Hands again, at the Expence of Naples, Sicily, and the Tuscan Ports.

Ever since the Notion of an overgrown Power in the House of Austria hath arisen, there have been such continual Fluctuations in all our Measures, that it is scarce possible, from outward Appearances, to reconcile the Motives of our Transactions, for two Years, with one another; but nobody can wonder that those, who made the Treaty of Hanover, the Treaty of Seville, and the *Ultimatum of the Allies* upon it, should approve of the present Preliminaries, which all tend alike to weaken the Emperor.

This Nation hath been long us'd to consider the Affairs of Italy in a very different Manner; and tho' from the Situation, to which we are reduc'd, we must give into some Alterations there; yet surely it is to be wish'd that they may be such as will the least affect our Trade, and not render us totally unable to support the present, design'd Balance of Power in Europe.

The Tuscan Ports and Lorain ought, if possible, to be sav'd. The King of Sardinia's Share of Milan, and the Cession of Naples and Sicily to Don Carlos, are Things of such Importance to the Weakening of the Emperor, that France and her Allies ought to be satisfy'd with them. Let it be considered how much more powerful the House of Bourbon is now made, than they were left even by the Treaty of Utrecht. France, for ever desirous of diminishing the Dominions of the House of Austria, will always find a Prince ready to accept them in Don Carlos; which will not give the rest of Europe so much Alarm as if

* Roussset, Vol. VI. p. 130.

† *Id.* p. 137.

France took them to herself; and yet will as effectually weaken the Emperor. It is justly to be apprehended that this may soon be the Case again, upon the Death of the Duke of Tuscany; for as France can be no longer jealous, from the Marriage of Don Carlos with the eldest Arch-Duchess, that this Branch of the House of Bourbon will be superior in Honour, and equal in Power to herself, he may be again play'd off by her, to serve farther Purposes.

It was certainly a Stroke of good Policy in the French, tho' it might not have been one of the Preliminary Articles, that the D. of Lorain shou'd be marry'd before the Treaty was finished, or any Thing restor'd; for by these Means, all Hopes of future Negotiations between Spain and the Emperor, about such a Match, are stopt, and the Emperor will be forc'd to be more complying in the Execution of the Preliminaries; some Effects of which are already seen.

Having thus taken a short View of what hath passed, in relation to Italy, as well as what may be justly apprehended for the future, it is easy to perceive that one Reason for writing these Papers was to put us upon our Guard in that Respect, and not imprudently, or unnecessarily, suffer ourselves to be drawn into a Guaranty, which is in its own Nature so directly opposite to the true Interest of this Nation.

N. B. Fog's Journal containing only Extracts from a political Poem, and those not very poetical, we pass it by.

Daily Gazetteer, April 20. N^o 254.
THE Craftsman has told us, that it was the Opinion of the second Grand Alliance, that Naples and Sicily, and the Lands and Islands on the Coasts of Tuscany should be recover'd from France: That Count Sinzendorf, the Imperial Minister, in 1710, opposed the giving of the Ports of Tuscany to the Duke of Anjou; and that this was not only the Opinion of the Imperialists, but like-

wife ours; (p. 187, 188.) But there is one Thing which he has not told us, and which if he had been so kind as to have mentioned, would have given a great deal of Light into this Affair; it is no doubt true, that neither we nor the Imperialists were willing to have the Ports of Tuscany given to the Duke of Anjou; but whence did this Opposition to it proceed? Did it arise from any Apprehensions of the Duke of Anjou's possessing them, merely as a Prince of the House of Bourbon? No. It had quite another Source; it arose from our Fears of seeing him on the Throne of France. Had we not seen three Dauphins die in less than a Year, and nothing left between the Crown of France and the Duke of Anjou, but the present King of France, then but an Infant two Years old, and of so tender, so weak, and sickly a Constitution, that the French themselves despaired of ever seeing him reach a marriageable Age? Here then may we find the true Reason of our setting such a Value upon the Tuscan Ports at that Time, and why they were refused to the Duke of Anjou by us and our Allies. With what Face then can the Craftsman assert, that all the Arguments upon this Subject are much stronger now than they were then? Is there any Parity of Circumstances? Do the same Reasons subsist? Is there any Fear that Don Carlos shall succeed to the Crown of France? Are not the King and Queen of France young and healthy? Have they not already a numerous Issue? And may they not promise themselves yet much Increase? Is there any Probability of the Succession of France being ever open to the Heir of Spain, much less to Don Carlos? How then can it be pretended, that the same Arguments will hold now, as prevailed when there was such imminent Danger of the Crown of France's falling to the Duke of Anjou? For I presume, that his Renunciation will not at this Time of

Day be pleaded, as what ought to have prevented such Fears, or as what would have hindered the Effect, in case the Succession had been left open to him.

Fog's Journal, April 24. N^o 396.

Remainder of Tommy Osborne's Letter to his dear Mamma. (See p. 177.)

THAT there is Corruption among Men is evident to all who will open their Eyes. This I readily agree to; and I am sore afraid my dear Mamma has opened not only her Eyes to see it, but likewise her Palms to feel it. I shall also admit, that there may be *Antiministerial* as well as *Ministerial* Corruption; but that the Corruption can be full as great on one Side as t'other, or that the first can be as dangerous to our Liberties as the last, is what no uncorrupted Man will affirm, nor any old Woman, but yourself, so much as dream; for an *Antiministerial* Party can have no Fund for Corruption but their own private Fortunes; whereas the *Ministerial* Party have not only their own private Fortunes, but likewise the Publick Money, and all the Favours that the Crown can bestow.

With respect to the Cause of and the Cure for Corruption, I am surprized, Mammy, to find you treating of the Subject so *confusedly*; and as you generally write *clearly* and *methodically* enough, when you do not write about *Politicks*, I think I have Reason to suspect you *designedly* chuse this *obscure Method* of Writing, because you are conscious of your being engaged in the Support of a Cause which *cannot bear the Light*: You must certainly know, that in order to introduce Corruption into any State, there must be an *Aptitude* in some to corrupt, as well as an *Aptitude* in others to be corrupted; and if you have ever read History with a *right View*, with a View to know the Nature of Mankind, you must know that the *first* has always been

the Cause of the last. While my dear Mamma is running out so violently against *Distresses* and *Difficulties* in private Life as the sole Cause of Corruption, I wonder she should forget *Avarice*, which as often produces an *Aptitude* in Persons to be corrupted as any other *Vice* whatever: I am sure this cannot be ascribed to any *Overfight* in my dear Mamma; for I am convinced she was under a very strong Fit of *Avarice* when she wrote this Paper.

B Now, dear Mamma, if we put into the Hands of a Minister the arbitrary Disposal of vast Sums of Money, and a great Number of lucrative Posts and Employments, do not we put in his Power the Means of corrupting, and may not we at last put such a Quantity of those Means in his Power, as may afford him reasonable Hopes of Success by Corruption? Will not this produce in him an *Aptitude* to corrupt? Surely it will; and the Misfortune is, that the greater Reason the Nation may have to guard against Corruption, the greater his *Aptitude*, or rather his *Necessity*, will be to corrupt.

With your usual Dictatorial Air you tell us, "To take away the Power of corrupting is impossible." To destroy it entirely may perhaps be impossible: But allow me for once to follow the Example of my dear Mamma, and then I will *magisterially* affirm, that tho' it may not be entirely destroyed, it may be so much diminished, as to take away all Hopes of Success by Corruption. Does not every Child know, that with respect to Governors of all Kinds and Denominations, it requires more Power to do ill, than to do well, without a Power of doing ill? Have not I, when a mere Child, scratched my old Mammy's Back to her Heart's Content, and yet I had not the Power to drub it, as I sometimes thought she deserved? How then can you so *magisterially* affirm,

affirm, "That we cannot take away
" the Power of *doing ill*, without
" taking away, at the same Time,
" the Power of *doing well*?" But
for God's Sake, Mammy, what has
Understanding and *Sagacity* to do with
Corruption? I may by my superior
Understanding or *Sagacity* persuade a
Man to do as I would have him;
but surely then I do not *corrupt* him.
I beg, Mammy, you would consider
this Subject a little better, before
you expose yourself, and me too, by
writing any thing more about it, &c.

And hope you will pardon
Your most dutiful Son,
THO. OSBORNE.

Craftsman, April 24. N^o 512.

Remarks on his Royal Highness's An-
swer to the Quakers.

Mr. D'Anvers,

I AM a Country Gentleman, a Whig
after the old Fashion, and zea-
lously attached to the Royal Family,
from Principle, and for the Sake of
the Constitution. With these Dispo-
sitions I came to Town, the Begin-
ning of this Year, after a long Re-
tirement from it, and have been
ever since endeavouring to reconcile
what I saw in the World of Business,
here, to those Notions I had form'd
of it in the Country, upon the Sup-
position that we were really under the
Influence of a Whig Administration.
For now, thought I, Corruption will
receive its mortal Wound; the In-
fluence of the Crown will be re-
strain'd; and Limits set to the Power
of the Clergy; so that neither may
exceed its due Degree.

But how great was my Surprise
to find the Reverse of all these my
Speculations; and to be laugh'd at
for an ignorant Country Putt, when
I offer'd to reason on the Principles
of Whiggism, or indeed on any Prin-
ciple at all! — Full of Grief and
Despair for the Commonwealth, I
was preparing to return into the
Country; when accidentally taking
up a News-Paper (the last I intended

ever to read) I found an Article in it,
which at once reviv'd my fainting
Hopes, and made me think my worst
Fears might be prevented by the best
of all Remedies, the peculiar Good-
ness and Virtue of the Royal Family.

I need not tell you that the Arti-
cle I mean is that, which has been
published in two or three Papers,
containing the Answer of his Royal
Highness, the Prince of Wales, to a
Deputy of the Quakers, who solli-
cited his Favour and Protection,
with Relation to the Bill for their
Relief now depending in Parliament.
(See this Answer in the Chronology,
after the Poetry.)

When his Royal Highness expresses
his Regard for Liberty in general,
and Toleration in particular, what

honest or moderate Man is not
charm'd to hear it? But what parti-
cularly pleases and affects me, is his
excusing himself from taking any
Part either for, or against the Bill,
as thinking, 'that it did not become
' his Station to influence his Friends,
' or direct his Servants, in their
' Votes in Parliament; but that to
' leave them entirely to their own
' Conscience and Understanding was a
' Rule he had hitherto observed, and
' purposed always to observe.' Can
any Thing be more agreeable to the
Spirit of the British Constitution?
Such a Saying from the Mouth of
such a Person is worth a hundred Dis-
sertations against Corruption; for no
Employments ever could corrupt, were
they always understood to be bestow'd
and held on such Conditions.

The Weight and Efficacy of good Principles
depend much on the Dignity of the Person, by
whom they are recommended; so much that
even the vilest Principles, when enforc'd by the
Authority of Greatness, even an inferior dele-
gated Greatness, have been found to prevail over
the best; and a Nation has been talk'd into Proflig-
acy, in the Space of a few Years, by one, who,
in a lower Scene of Life, could no more have
hurt the Morals of his Country, than have
drain'd its Wealth, or sunk its Reputation.

When therefore his Royal Highness lends the
Aid of his high Rank and awful Character to
adorn and give a Lustre to Morality, the Effect
of it may reach farther and do more towards

restoring the *Virtue of the Age*, and raising the *Spirit of it* again, than any of the *Patrons of Corruption*, with all their Activity and Dispatch, can advance in depraving and debasing it.

§. *Mrs. Osborne restor'd to Virility.*

APPLICATIONS in abundance having been made to me, for some Time past, in behalf of that celebrated Lady *Mrs. Osborne*, earnestly intreating me to restore her to *Manhood*, of which she was formally depriv'd in the memorable Year of the *Excise Scheme*; several Motives have at length determin'd me to comply with the Request.

In the first Place, I received repeated Complaints that *this Transformation* hath given great Offence to the *Ladies*, who look upon it as an Indignity to *their Sex*, that whenever a Fellow grows insufferably dull, and writes or talks like a *Fool*, he is immediately dubb'd with the Appellation of an *old Woman*.

I have likewise been inform'd that *Mr. Osborne* himself (for so I shall now call him) hath been hunted out of several *Coffee-houses*, and other publick Places, by the ill-natur'd Sneers and Jokes of the Company. — *Smoak Mother Osborne*, says one. — *How wise her Ladyship looks*, cries another? — And a third asks, *what old Women have to do in such Places?* — Nay, he hath been made the Butt of the whole Town, for above forty Nights together, upon the publick Stage, by a pert little *Baggage*, in the Character of *Miss Stitch*; and, what is still worse than all, it is confidently reported that even the *Hon. Gentleman his Patron*, hath lately been so ungenerous as to insult him, on the same Account.

Such Mortifications and Rebuffs were sufficient to provoke any Man alive, and had such an Effect upon him, that he hath been observ'd, for some Time past, to be in a declining Condition, and preparing for his Retreat. But the late Conduct of his *Patron*, with relation to the *Repeal of the Test Acts*, gave him the finishing Blow, and made it impossible for him to proceed any farther, with the least Regard to Consistency as a *Writer*, or Gratitude and Interest as a *Place-Man*.

Such untoward Circumstances naturally excited my Compassion towards him, and inclin'd me to make him a little easy, for the Remainder of his Life, by restoring him to *Virility*, as far as it lies in my Power; and having taken a Resolution accordingly, which I hope will be look'd upon as a *private Act of Grace*, I began immediately to consult Precedents how to put it in Execution; and the following Case of *Tiresias* being the most remarkable in all Antiquity, I conducted myself by it, on the present Occasion.

Tiresias, a *Theban* by Birth, having divided two *Serpents*, which he found engendering together, was immediately transform'd into a *Woman*. Some Years after, finding two other *Serpents* in the same Posture, and striking them also, he became a *Man* again. *Jupiter*

and *Juno* having a Dispute which of the two *Sexes* took most Pleasure in *Love-Affairs*, chose *Tiresias*, who had Experience in both *Kinds*, to be Arbitrator between them, and he pronounced it to be on the *Woman's Side*; which *Juno* thought such a Reflection on her *Sex*, that she instantly struck him blind; but *Jupiter*, to make him amends, endow'd him with the Gift of *Prophecy*; upon which Account he was afterwards had in such great Honour, that his Predictions and Answers were esteem'd equal to those of *Apollo*.

Having therefore provided a Couple of large Snakes for the Purpose, and this being the proper Time of the Year for their engendering, I design'd to have perform'd the Operation in Publick, that the World might have gratify'd their Curiosity in so uncommon a Sight. For this Purpose, I contracted with *Mr. Cock* for the Use of his great *Auction-Room*, and propos'd to have shewn my Dexterity there, before a splendid Croud of both *Sexes*, just after his Sale of the anatomical Figures in *Wax-work* is over, to which I think it would be a proper Sequel. But *Mr. Osborne*, from a Modesty peculiar to that *Sex*, which he hath so long borne, earnestly desir'd that it might be privately perform'd in his own Apartment; which was accordingly done on Saturday Morning last, in the Presence of Nobody but myself, and his own *Servant Maid*.

The two Snakes being laid on a large Table, and put in the proper Position, *Mr. Osborne* was order'd to strike them asunder with a little Wand; which he perform'd with great Courage and Agility. Then laying himself down, according to my Direction, upon the same Table, his Body immediately began to assume a new Form, and in the Space of about five Minutes underwent a total Alteration.

As soon as he found himself thus restor'd to his former *Sex*, he sprung up from the Table, and running to his *Maid*, who watch'd every Motion with great Attention, he clasp'd her eagerly in his Arms. But here I interpos'd, and put him in Mind of his own excellent Doctrines of *Continence*, and *subduing our Appetites*. Upon this, he check'd himself at once, and having returned me a thousand Thanks for so signal a Favour, promis'd never to offend in the same Manner again.

I can add nothing farther to this great Instance of *Moderation*, which I design as the Preliminary of a general Pacification between Us, than my earnest Exhortations to all my loving Readers, Brother Writers, and other Persons whatsoever, whom it may concern, that they will not for the future insult him with the Name of *Mrs. Osborne*, but suffer him to pass for a *Man* in all Places, which he may hereafter honour with his Presence. Given under my Hand this 19th Day of April, 1736.

CAL. D'ANVERS.
VER.

VERSES to the Memory of a young Nobleman lately deceased. (See p. 94.)

MUST then my heart, familiar long with grief,

Still vainly hope and pant for some relief?
No angel comes with healing in his wings,
Nor time itself soft consolation brings;
What should impair but lengthens out my woes,
And swells the circling torrent as it flows;
Points dangers out, presents the prospect clear,
And still enlarges as it brings it near:

Or if my thoughts on higher objects bent,
Seek in the bosom of a friend content;

Transports a while attend the blest pursuit,
And pleasure quickens from the promis'd fruit;

But when our souls congenial flames unite,
And mutual faith awakens pure delight,

When in the heaven of each other's breast,
Past cares are lull'd in dreams of coming rest,

A sudden wreck ensues, our hopes are cross'd,
And sunk in death, are immaturally lost. [troul,

Thus when fierce storms rush on without con-
And waves on waves impetuously roll;

If the firm vessel rides afar from shore,
The foaming seas, with harmless fury roar;

But driving onward to the wish'd-for land,
Splits on a rock, or dashes on the sand. [bleed,

E'en now whilst yet my wounds fresh streaming
And mournful scenes alternately succeed,

While fancy raises to my tortur'd sight,
Forms once belov'd, but doom'd to endless night;

Inexorable death still onward flies,
And glares destruction with his blasting eyes;

Youth's op'ning flowers before him shrink and
fade,

And sick'ning valour dies, tho' undismay'd:
Wisdom, in vain, holds forth her aiding shield,

To his all-piercing arrows forc'd to yield:
Swift flies the shaft from his unerring bow,

Nor *Sb*—d's virtues can evade the blow,
Vanquish'd he sinks! each fatal sister crouds,

And low'ring skies hang out their blackest
clouds:

Around his head thick circling vapours fleet,
And all the death-presaging omens meet.

The dreadful summons dauntless he obeys,
No earthly wish his thirst of heaven allays;

Nor at his sure impending fate repines,
But to the power that gave the life resigns:

Quick on his rosy lips an ashy pale
Diffus'd its tint, and life began to fail;

Yet e'er his soul the slacken'd passage broke
Of feeble nature, thus he greatly spoke;

Sick'ness with all her various ghastly train
Of with'ring symptoms, and corroding pain,

Or soon or late by pitying heav'n's decree,
Ordain'd to set the tow'ring spirit free,

Disturbs not me; no nor the pangs of death,
Fierce in the conflict of departing breath;

Nor for the sharper stings of impious guilt,
One fearful, base, or conscious tear is spilt:

But oh! a mother's grief! — with that I start,
And feel the anguish that will wring her heart;

Soft'ner her woes, propitious heav'n, he cry'd,
And breathing filial sighs and blessings, dy'd.
Illustrious youth! whose latest gasp disclos'd
The tend'rest passion, with a mind compos'd;
Whose love, from duty, reason, goodness flow'd,
And long'd to pay the grateful debt he ow'd:
What glorious ardour, virtue unconfin'd,
Diffusive, great, beneficent and kind,
In that important hour his frame forsook,
How chang'd, how pale, how fix'd his manly
look!

Yet comely gravity, with temper'd grace,
Still sweetly sat upon his youthful face,
And mild concern, as if devotion hung,
With her last melting accents on his tongue;
For virtue often will her influence shed,
And cast a solemn lustre o'er the dead;
The soul its secret attributes display,
And speak its passion in the lifeless clay;
Each mystick lineament, tho' faint, declares
The native worth that once resided there.
An early wit, by justest precepts taught,
By arts improv'd, by solid judgment wrought,
That knew no folly, and detested ill,
Whose thoughts were great, whose reason was
his will:

To highest titles, honours, fortune born,
He only looks on sordid vice with scorn:
Steady in youth, reserv'd, yet not austere,
Humane to failings, but to crimes severe;
Valiant in arms, *France* saw his martial fire
Kindling, where *Berwick* did in blood expire:
But guardian angels, watchful of his fate,
Caught him aspiring to a better state; [same,
Mature for heav'n and crown'd with earthly
He nobly clos'd the line from whence he came.
Oh! that the soul of *Maro* could transfuse
Celestial strength to raise my drooping muse;
With glowing raptures warm her trembling
veins,

And with pathetick numbers tune her strains:
Sb—d should still in arms conspicuous shine,
And all his virtues breathe an air divine;
His fame secure from time or envy's rage,
Should ever flourish in a nobler page; [dust,
Tho' the brave youth lies mix'd with social
Immortal laurels should adorn his bust,
The *Cypress* spread its ever verdant bloom,
And *Mantuan* lillies grace the sacred tomb.

But thou to whose distinguish'd worth was
given,

To form a son an offering fit for heaven,
By whose unwearied toil, and boundless care,
Maternal love, and never ceasing prayer,
Life's rugged path he learnt with ease to tread,
To bear death's mighty shock, yet not to dread;
Whose wisdom urg'd him, like the lark, to rise,
And tho' with callow wings to reach the skies;
Bid him to fame's eternal temple climb,
Daring in action as in sense sublime;
Let this console thee, tho' but short the race,
'Twas run with ardor and obtain'd with grace;
And now far hence remov'd from mortal eyes,
He sits with *Seraphs* and enjoys the prize.

A Poet's Dependence on a Statesman. By
Richard Savage, Esq;

SOME seem to hint, and others proof will bring, [spring.
That from neglect my num'rous hardships
Seek the great man! they cry—'tis then decreed,

In him, if I court fortune, I succeed.
What friends to second? who for me shou'd sue,
Have int'rests, partial to themselves, in view.
They own my matchless fate compassion draws;
They all wish well, lament; but drop my cause.

There are, who ask no pension, want no place,
No title wish, and wou'd accept no grace.
(Can I entreat, they wou'd for me obtain
The least, who greatest for themselves disdain?)
A statesman, knowing this, unkind will cry,
'Those love him: let those serve him!—why
'shou'd I?'

Say, shall I turn where lucre points my views,
At first desert my friends, at length abuse?
But on less terms in promise he complies;
Years bury years, and hopes on hopes arise:
I trust, am trusted on my fairy gain;
And woes on woes attend; an endless train.

Be posts dispos'd at will!—I have, for these,
No gold to plead, no impudence to tease.
All secret service from my soul I hate;
All dark intrigues of pleasure or of state.
I have no pow'r, election votes to gain;
No will, to hackney out polemic strain;
To shape, as time shall serve, my verse or prose;
To flatter thence, nor slur a courtier's foet;
Nor him to daub with praise, if I prevail;
Nor, shock'd by him, with libels to assail.
Where these are not, what claim to me belongs;
Tho' mine the muse and virtue, birth and wrongs?

Where lives the Statesman, so in honour clear,
To give where he has nought to hope nor fear?
No!—there to seek, is but to find fresh pain,
The promise broke, renew'd, and broke again;
To be, as humour deigns, receiv'd, refus'd;
By turns affronted, and by turns amus'd;
To lose that time, which worthier thoughts require;
To lose that health, which shou'd those thoughts inspire;
To starve on hope; or, like chameleons, fare
On ministerial faith, which means but air.

But still, undrooping, I the crew disdain,
Who, or by jobs or libels, wealth obtain,
Ne'er let me be thro' those from want exempt;
In one man's favour, in the world's contempt;
Worse in my own!—thro' those to posts who rise,

Themselves, in secret, must themselves despise;
Vile and more vile, till they, at length, dis-
claim

Not sense alone of glory, but of shame.

What tho' I hourly see the servile herd,
For meanness honour'd, and for guilt prefer'd;

See selfish passion, publick virtue, seem,
And publick virtue an enthusiast dream;
See favour'd falsehood, innocence belied,
Meekness depress'd, and pow'r-related pride;
A scene will shew (*all-righteous vision haste!*)
The meek exalted, and the proud debas'd!
Oh, to be there!—to tread that friendly store;
Where falsehood, pride and statesmen are no
more! [claim,

But ere indulg'd, ere fate my breath shall
A poet still is anxious after fame.

What future fame wou'd my ambition crave?
This were my wish;—cou'd ought my mem'ry
save.—

Say, when in death my sorrows lie repos'd,
That my past life, no venal view, disclos'd;
Say I well knew, while in a state obscure,
Without the being base, the being poor;
Say I had parts, too mod'rate to transcend;
Yet sense to mean, and virtue not t' offend:
My heart supplying what my head denied,
Say, that by Pope esteem'd, I liv'd and died;
Whose writings, the best rules to write, cou'd
give;

Whose life, the nobler science how to live.

*Two Odes of HORACE. Translated by
Bishop Atterbury.*

Ode the 3d, Book the 4th.

HE, on whose birth the lyrick queen
Of numbers smil'd, shall never grace
The Isthmian gauntlet, nor be seen
First in the fam'd Olympick race.

He shall not after toils of war

And taming haughty monarch's pride,
With laurel'd brows conspicuous far
To Jove's Tarpeian temple ride.

But him the streams that warbling flow
Rich Tyber's flow'ry meads along,
And shady groves his haunts shall know,
The master of th' Æolian song.

The sons of Rome, majestic Rome!

Have fix'd me in the poet's choir,
And envy now, or dead, or dumb,
Forbear to blame, what they admire,

Goddess of the sweet sounding lute,
Which thy harmonious touch obeys,
Who can'st the finny race, tho' mute,
To cygnet's dying accents raise;

Thy gift it is, that all with ease
My new unrival'd honours own;
That I still live, and living please,
O goddess! is thy gift alone.

*Ode the 9th, Book the 3d. (See Vol. III.
p. 547.)*

H. WHILEST I was fond, and you were
kind,

Nor any dearer youth reclin'd
On your soft bosom, sunk to rest,
Phraates was not half so blest.

L. White

L. Whilst you ador'd no other face,
Nor lov'd me in the second place,
My happy celebrated fame
Out-shone ev'n *Iliad's* envy'd flame.

H. Me, *Cloe* now possesses whole,
Her voice and lyre command my soul;
Nor would I death it self decline,
Could her life ransom'd be with mine.

L. For me young lovely *Calais* burns
And warmth for warmth my heart returns;
Twice would I life with ease resign,
Could his be ransom'd once with mine.

H. What if sweet love, whose bands we broke,
Again should tame us to the yoke,
Should banish'd *Cloe* cease to reign,
And *Lydia* her lost pow'r regain?

L. Tho' *Hesperus* be less fair than he,
Thou wilder than the raging sea,
Lighter than down; yet gladly I
With thee would live, with thee would die.

To the East Wind.

OFTEN 'tis said, and not in jest,
Thou'rt neither good for man nor beast.
Of thee the husbandman complains,
Thy nipping blasts, and chilling rains.
With air, infected by thy breath,
The poor asthmatic draws in death.
Each tainted beau and tender dame,
Agree thy influence to blame.
But still thy merit must be own'd,
Which has for numerous faults aton'd.
Thou did'st present the great *Nassau*,
Patron of liberty and law.
By thee his *Brunswic* here arriv'd,
And every loyal heart reviv'd.
And if with favourable gales,
Thou once again wilt fill the sails,
'Till bright *Augusta's* wafted o'er,
To meet her *Frederic* on the shore;
All the account shall balanc'd be,
And no more curses pay'd to thee.

B. B.

The INFIRM POETASTER. An Epistle,
to the Rev. Mr. E—ns. (See p. 44, and
154.)

YOUR kind letter I had; and return you
my thanks:

But am mighty unfit for poetical pranks.
How'er,--to keep up a late whimsical custom,
Some few rhymes I'll collect; and then try to
adjust 'em.

Rhymes I formerly had, at the end of each
finger: [fully linger.

But my muse, tho' invok'd, does now shame--
For want, Sir, of thought, I my nails am oft
biting; [am writing.

And my poor lean hand shakes, even while I
Grubstreet lines my pen us'd to let fall, thick
as hops, Sir: [hop, Sir.

But I now greatly fear, I must soon shut up

For, ah! -- a most terrible thing's come to
pass:--

Wou'd you think it dear Sir! -- O, alas --
O, alas! [afs!

Poor *Pegasus*, -- now, -- is transform'd to an
Yet still, one wou'd hope, the poor, sluggish,
dull toad, [a goad,

With, now (Sir,) and then, a smart prick with
And such a light youth, as myself, on his back;
Might make shift to creep on, in an old, beaten
track. [I conjure you;

Come then, -- dear, dull muse! -- I beseech, --
Or else, o' my word, I shall never endure you.

Still, still 'tis in vain! -- long enough may I
whistle; [tbistle.

No *figs* were e'er known, Sir, to grow on a
And, who sucks the poor, dull, lazy brute with
long ears, [jeers!

How dry are his jokes! how unpointed his
Notwithstanding the help of the great doctor
Wilkes, -- [milks,

He, that lives on thin gruels, broths, jellies, and
His weak efforts will want (you may see 'tis no
fiction,) [and dictation.

A due warmth, Sir, -- and spirit, -- and vigor, --
Cold and languid's the verse, such mean liquors
inspire;

Void of natural heat, and poetical fire.
O! how diff'rent are these from the spring on
mount *Helicon*! [in a skeleton?

But what heat, Sir, -- what life can there be
Spaw-water will fail, tho' we drink e'er so
deep; [slowly will creep:

And, who breakfasts on snails, e'en but
Besides, Sir, the cradle oft rocks me asleep.

For, -- the matter to mend, we're so streighten'd
of room, [sume,

And so far, on my patience, the women pre-
That, may I be hang'd, or drown'd, --- shot,
Sir, or burn'd,

If my study they ha'n't to a nursery turn'd.
'Tis true, my sweet branches of *olive* increase:

But I find, they're not always a token of peace.
For I'm stunn'd so with shrill, matrimonial
musick, --- [as you, sick.

Sure, 'twou'd make e'en as healthful a person,
And yet still, -- for all that, -- let the truth be
confess'd;

(As I said, Sir,) the cradle oft lulls me to rest.
But, of naps, and of nods, there's no need of
my writing: [inditing;

You'll imagine as much, by the verse, I'm
For which, since apology's needless, I'll wave
it: [mitavit.

Divine *Homer* himself, now and then, --- dor-
There'll arise, you may think, disadvanta-
ges many, hence: [venience, --

But, --- to remedy, Sir, the first grand incon-
My wife (for most ladies are quick at invention,)
Has hit on a project, by way of prevention.

My frugal, dear spouse, who a special wet-
nurse is, [burses, --

And who carefully counts all the coin she dif-
Says,

Says, --- that I a good deal upon doctors have
spent ; [rent,
And, that tenants are backward in paying their
That she ardently wishes my health ; but may
wish on, [sician ; --
If I'm thus determin'd to plague my phy-
Of ev'ry slight ailment, each *wednesday* to tell
him, [pel him.
And, to order more poison, will madly com-
She begs, I won't be so resolutely bent, Sir ;
And, of keeping an ass too, wou'd save the
expence, Sir.

For she humbly conceives, it is very well known,
That I, now, Sir, have got a *milk-ass* of my
own.

On all which accounts, I believe, I had best
To let other milk drop, Sir, and draw her
sweet breast. [and strange ;
Such an *alt'rative*, things may effect, great
And work a most blessed, and wonderful
change.

I'm aware, what objections to this may be
started : [hearted.
But they are not so strong, as to make me down-
Some saucy, impertinent critic may say, Sir, --
To reuse my dull muse, that this is not the
way, Sir : [we scan,

That the thing, too, is *childish* ; -- and, if rightly
And well weigh the same, unbecoming a man.

To such supercilious objectors, I answer ; --
That the action is *childish*, I freely do grant Sir :
Yet, however, -- effect thou'd it happily take,
This poor, mean *baby trick*, a man of me,
wou'd make. [ill luck,

Nay, more, -- I allow too, some babes have
And from a bad nurse store of vices may
suck.

But, here, I most grievously miss of my aim,
If, in this case of mine, Sir, the danger's the
same. [dantic ;

The milk of some females is puerile and pe-
That of others may go near to make a man
frantic : --

With rank, deadly poison, may swell ev'ry page,
And bitter invectives, and *Billingsgate-rage* ;
But never inspire a true *fury poetical*,
Nor suggest such fine thoughts, as we charm-
ing and pretty, call.

But, as to my wife, Sir, --- experience has
taught, [fraught.

That, with virtues and graces, her mind is full
Were but all womankind, Sir, so meek, and
so humble, [grumble ?

At *Hymen's* soft fetters, what man wou'd e'er
In a word, -- she so courteous, so good, and
so wise is, [tices,

And, all people to love her, so sweetly en-
That I justly may say, --- *above rubies her*
price is.

Besides, --- let me tell you, good Sir, she's a
poetess ; [e'er know it less.

Tho' none in the world, than herself, cou'd
And, who knows, but her diddy may, there-
fore, inspire

A true, genuin warmth, and *poetical fire*,

I thank you, dear Sir, for your wife and
sage counsel ;

Which, I frankly must own, good and whole-
some I've found, still.

Your advice, Sir, well-grounded on matter of
fact is :

And I hope, I shall carefully put it in practice,
First, and foremost, -- you'd have me to
write, -- not too much : [is such,

Well ; -- the defence, I pay to your judgment,
That, herein, I've obey'd your commands to
a tittle : [little.

Tho' I scribble a deal, yet I *write*, Sir, but
You advise, -- in the next place, -- less *dab-
bling in physick* : [sick, --

For, no wonder at all, if the wretch often is
Very strange wou'd it be, thou'd that sot 'scape
a scouring, [vouring.

Who med'cines, by wholesale, is alway de-
Of how much of that pestilent powder o'
th' *Jesuit*,

Have I took ! -- I can't tell you, for shame,
Sir, (then guess you it,)

Nor quickly can number the ounces I've
swallow'd : [have follow'd.

But I know, Sir, full well the effects, that
What a rogue of a druggist ! -- for this, thou'd
I bless him ? -- ha ? --

But the *best* things corrupted (you know, be-
come -- *pestifera*. [abus'd ;

The best things i' th' world may, with ease, be
And the noblest specific unwarily us'd.

But my famous physician, who took down
my tumours, [humour.

I hope, has unlock'd, Sir, the long pent-up
You'd not have me i' th' *boise* to sit brood-
ing and hatching ; [still watching ;

Nor the fire, as it burns, with fix'd eye, be
But int' open, fresh air, by all means to get out,
And, with manly brave courage, ride briskly
about. [ber, --

You formerly told me, -- I well do remem-
(I think, 'twas a twelve-month ago, last No-
vember,) [middle, --

That, -- of *Alfager-beath*, as you rode o'er the
The fine air made your lungs, Sir, to play,
like a fiddle.

But, when *Staffordshire-lanes*, once, the
sun has made fair, [pair,)

(For that great supervisor will all roads re-
As well *Haughton* may do, as my own na-
tive air.

I th' mean time, the fields I, like fox-
hunter, traverse, [not adverse,

If the weather ben't wet, and the winds be
When sweet *Phœbus* invites, and *Bern Bortas*
permits, Sir, [my cit, Sir]

I, at once, throw my poor, scrambling leg o'er
And straightway begin, Sir, so briskly to exer-
cise [her fire,

My diminutive speed, that it strangely affects
And soon makes her to ladder : --- but that is
all one ;

For her idleness past she's now like to atone-
Tho'

Tho' (like headstrong *Jesurun*,) she's grown
fat, and kicks, [play tricks,
 When the spur, Sir, I use, she begins to
 And most gladly wou'd bite, Sir, when o'er
 her I straddle; [saddle: —
 Nay, is ready to sweat at the sight of the
 Has enjoy'd so much rest, that sh' 'ad almost
 forgot
 To canter, to amble, to gallop, or trot.
 She has had (more's the pity, I own,) many
 a play-day; [and *May-day*.
 But the time must redeem, Sir, between this
 For, from my disease, I must look for no
 quarter,
 Unless, after a sort, I resolve to turn *Tartar*,
 And constantly be, or on horse-back, or mare-
 back: [ture to *stare back*.
 He, whose *band's* at the plough, must not ven-
 You say,—in the last place,—by way of
 addition, [perdition,
 That it better wou'd suit, still, your vain su-
 Nor make my own mind half so prone to de-
 jection, [plexion.
 If I us'd *sealing-wax* of less *momentous* com-
 I'll observe this precaution, as well as I'm
 able; [sable.
 And no more seal my letters with wax, that is
 Let none think, that th' importance of this
 matter is small, [dismal.
 Since *black* has, for certain, an aspect most
 So tremendous a hue's a sore hindrance to
 laughing; [and *coffin*!
 And puts one in mind of *bier*,—*craps*,—*pall*,
 But then, my good friend, mayn't it like-
 wise be said, [red;—
 And with equal truth, of the *wax*, that is
 That it bears a complexion so fearfully *sanguin*,
 We cannot but think of—(what shall I say?)—
banging?
 Nay, at sight of an object so rueful and *bloody*,
 E'en a *soldier* himself wou'd be in a brown
 study;
 One, at least, that belongs to a *modern*, fine army,
 Who,—unless in your *purse*, Sir,—will never
 once harm ye. [ing,
 The courtiers wou'd me, for a rebel, be brand-
 Or I'd say,—that I mean the *stout* *boß*, we
 call—*standing*. [mistaken.)
 In short, Sir,—*red wax* will (or I'm much
 Make many a brave man be for *saving his*
bacon;
 And others to think too (or I durst be further,)
 Of *quarrels*, and *fighting*, and *bloodshed*, and
murder. [make me grow duller,
 Green or grey,—black or red;—shou'd it
 For my dulness, you'll own, there wou'd still
 be some colour. [for using
 But, ah! what pretence can I have, Sir,
 A kind friend so unkindly?—what plea, for
 thus choosing [time?—
 To trespass so much on his patience, and
 What words can atone for so grievous a crime?
 'Gainst the rules of good manners how greatly
 offend I!
 O insatiate, bewitching *racôtes* *scribendi*!—

This, this, Sir, (I fear,) was the virulent cause
 Of my breaking such ties, and transgressing
 such laws. [rooted,
 But th' infection, I hope, is not yet deeply
 Nor the whole mass of blood, Sir, corrupt and
 polluted. [fill;
 If luck then but serve, I shall soon have my
 And the humour will all be discharg'd at my
 quill. [pen, Sir:
 For it issues apace from that soul sink, my
 And I trust, it compleatly my body may
 cleanse, Sir. [er;
 Impute then the fault to my tedious distemp-
 And distinguish, dear Sir! between *semel*, and
semper. [you know,)
 Tho' it is not the first time, I've prov'd (as
 Myself, both to you, and *Parnassus*, a foe.
 And now, Sir, I'll give you another great
 reason, [at this season,—
 That compel'd me to strain my hoarse pipes,
 A bad muse, Sir, I lately heard sing;—and
 (to spite her,) [for;
 Resolv'd, that I wou'd not be—*santum audi-*
 Nor thus tamely submit, (with myself, Sir,
 I thought,) [brought:
 But wou'd certainly give her as good as she
 Which having now done, I'll draw tow'rds
 a conclusion, [son.
 And, straight, put a stop to this prurient effu-
 My spouse and her husband, to you and
 your lady, [be paid ye.—
 Our best service desire;—and, that thanks too
 (We're not worthy to have, Sir, such favours
 conferr'd on's; [dons.)
 And ask, for our boldness, a great many par-
 But chiefly, good Sir, for our young daughter
Honour; [on her,
 For that is the name, at the font, they put
 After one of the ladies, who godmother stood:
 (May the girl, Sir, have grace; and the title
 make good.)
 So that, whate'er hard fortune we've had in
 times past, }
 Our family's come to great Honour, at last:—
 (For 'twas born a brave child; and comes on
 very fast.) }
 Nay,—and more, Sir, than this,—we now
 safely may say, [day.
 That this happiness, haply, may happen each
 For which cause, we hope, your good lady
 both can,
 And will too excuse our not calling her *Anne*.
 We this same opportunity gladly lay hold on
 Of sending our service to good *Mrs. M—n*.
 And, with sound, sincere heart, (tho' poor,
 lean, meagre, foul hands,)
 I present my respects to the bright *Mr.*
R—w—nds. [I want sadly:
 My good, dear, merry friend, (Sir,) to see,
 To whom,—if I durst,—I wou'd take a ride,
 gladly. [precarious:
 But the roads are, yet, bad; and the weather
 And the state of my health, Sir, inconstant
 and various.

My body must not (tho' my mind may) ex-
patriate: [emaciate.

Yet confinement does, still more, my carcase
Lonely prison! — dull pars'nage! — frightful
home! — (troth, thou art — homely;)

I'll make my escape, and o'er-run thee to
Bartomley. [out so far, well:

But, as yet, I'm still weak; and can't hold
Who with hearty affection, am yours,

R — D —.

Lady-day. (Where's a rhyme? — I'll con-
sult my dear spouse, on't:) [thousand.

Seven hundred, and thirty, and six, and one

*P. S. O! — pray, send me, (once more I
intreat, I conjure ye,)*

Your famous address of the *Cbesbire grand-jury.*

THE NEEDLE.

USEFUL machine! by providence design'd,
T' employ the fair one's hours and please
her mind;

By thee the handkerchief is taught to deck
The swelling bosom, and the polish'd neck;
'Till to perfection the whole tablet comes,
With fruits and flowers gradually it blooms;
With fruits and flowers more durable than those
Which nature brings and summer's suns dis-
close;

Let but a season pass, and all around [ground:
They droop their heads, and wither on the
To thy gay flowers the times no changes bring,
They bloom unfaded in eternal spring.

While other ladies at the gossips round
Let not a neighbour go without a wound,
Preying on garbage, deal in publick shame,
Kill their own time, and blast another's fame;
Describe their awkward dress and hobling gate,
And scarce allow a child legitimate;
How *Cloe's* hours innocently glide,
And silent as a river's ev'ning tide!
While blended threads, dispos'd with nicest art,
Fix the spectator's eye, and steal his heart.
A new creation rises from her hand,
And groves obsequious nod at her command:
In purple vestures cloath the charming maid;
Nor let ill nature her with pride upbraid,
Well may she shine in robes her hands have
made.

If softer passions warm her gentle mind,
Alike to innocence and love inclin'd;
Here solitary *Damon* may be seen
Venting his passion to a mohair skreen;
Or just as fancy guides her, by his side,
Blest with his *Phyllis* blooming in her pride.

If higher acts her soaring bosom swell,
And nobler feats those softer thoughts expel;
On *Blenheim's* plains see the great *Marlbro'*
shine

In silken armour and severely fine;
While *Gallick* forces, as of old, intreat
Suppliant for mercy at the general's feet.

Absent from *Cloe* for a live-long day
I flew to pass the pleasing hours away:

'Twas here I stood enwrap'd in still surprize,
To see from the unfully'd canvas rise
The mother of mankind —

Bright as at first she shone, and such the look,
Could skill have further gone it would have
spoke.

To life the heighten'd image almost stole,
And half enlighten'd seem'd to ask a soul:
But as with curious harmony of art
She nicely wrought, and finish'd every part,
And each device with proper beauties grac'd,
The needle's point her iv'ry finger pierc'd.
The crimson drops soon stain'd the distant
ground,

While she my pity asks, and shews her wound;
Cloe, said I, thy wound and pain I mourn,
But call for greater pity in my turn;

Is such thy pain? think what torments my
heart, — [art,

For while I view, surpriz'd, thy peerless
Each stitch a wound, each needle is a
dart.

Solution of the Enigma in our last, p. 156.

LAST night I found this seeming monster
out, [or snout.

Whose head has neither eyes, ears, mouth,
'Tis well it wants these senses, — otherwise
It might reveal some hidden mysteries.

Maids, pray be cautious of it, lest ye fall;
For tho' that's blind, there's one above sees all,
But will not be displeased if ye wed,
And taste the pleasures of the marriage Bed.
Then you will find, to make the matter plain,
Perhaps in nine months time, the sharpest
pain.

GAMBLE.

ODE ON MIRANDA'S Birth-Day.

ANOTHER year is roll'd away:
Again returns thy natal day;
Thy beauties, now, matur'd by time,
And all thy charms are in their prime.

So in the month of *June*, the rose,
Brightest of all the garden shows;
The flow'rs around in vain compare,
It blooms like thee, supremely fair.

And long may all thy beauties last,
Preserv'd from every nipping blast!
And long may gracious heaven shed
Its choicest blessings on thy head!

Miranda! may'st thou never know
Tormenting care, nor weeping woe!
But may each smiling hour present
Calm happiness, and rich content.

A length of years from youth to age,
Exempt from sickle fortune's rage,
In health and pleasure may'st thou pass,
'Till time presents the finish'd glass!

On Hebe, a young Lady, at D—n—r in Norfolk.

Natura praestantior Arte.

FROM all the giddy ills and plagues of life,
From noise, and nonsense, and ambitious
strife,

I fled retir'd into this distant seat,
In D—n—r's shades, to find a blest retreat;
But I who've seen the shining beauties round,
View'd them untouch'd, and ne'er receiv'd a
wound,

Here, when the least afraid of love's alarms,
I fell a slave to Hebe's conq'ring charms.

As when the moon obstructs the solar light,
And all the globe is circumfus'd with night,
Th' astonish'd Pers'ans with an earnest view,
Survey the orbs which deck th' etherial blue,
On all the planetary choir they gaze,
Which only shows a gentle twinkling blaze;
But when again the sun its beams displays,
And on the world he pours his sudden rays,
At the vast orb of fire, with wild affright,
They fall aghast, o'erwhelm'd with floods of
light.

So I have seen the starry female train [plain,
Which shine at court, and grace the British
Beauties (tho' fam'd in verse) whose sparkling
mien

Just only shines sufficient to be seen;
But here alas! when beauteous Hebe's eye
Glitters around, I gaze, adore, and die.
The sweetest innocence, with beauty join'd,
Adorns her body, and improves her mind:
The fairest draught that nature e'er design'd,
Or fancy form'd in a young poet's mind;
All that can awe command, or joy inspire,
What women envy, and the men admire,
With rays illustrious shine at once in her,
And matchless Hebe is th' accomplish'd fair.
Indulgent nature show'd her nicest art,
Such rare proportion lives in ev'ry part;
So fair, so wise, so innocent, so young,
An angel's features, and a Syren's tongue;
Resistless charms thro' ev'ry feature shine,
Move in each part, and make the whole di-
vine.

To the Author of an Epistle from Yarico to
Inkle, lately publish'd. (See their Story
Vol. III. p. 257.)

NEXT to relieving innocence oppress'd,
To plead its cause declares a generous
breast;

'Twas kindly done to warn the yielding maid
By an example of a wretch betray'd,
And not t' extenuate thy sex's crimes
But give them glaring to succeeding times;
For they shall live on ev'ry virgin's tongue,
And every youth shall own the cruel wrong.
How do we rave at Inkle's guilty name!
How pity Yarico's too faithful flame!

F f 2

So well the injur'd innocent complains,
Or now upbraids in such pathetic strains,
That, sharers in the sad distress you show,
We feel his cruelty, and mourn her woe;
Such well-wrought grief in every line appears,
As sickens manhood, and calls down our tears;
Compassion is a debt to sorrow due,
And who but more than pays it, mov'd by you?

Ye British maids how greatly are you blest,
Of such a champion, such a muse possess'd,
Of one who boldly dares maintain your cause,
And shews the baseness of your common foes;
Nor shews in vain, for e'en the hardest youth,
That reads his tale, must deviate into truth;
The cruel Inkle's crimes will be his own,
And he must blush at what his sex has done;
Then, self-convict, with just remorse shall say,
'Who e'er again, so trusted, can betray?'
Attend, ye fair, to you these lines belong,
Attend and pay an offering to his song;
Not the soft melting tear alone is due,
A better tribute he deserves from you; [wrote,
Pleas'd with the glorious task, for you he
And to your tender natures form'd each
thought;

Haste then, ye grateful virgins, and prepare
The wreath of fame, adorn'd with nicest care,
With roses, myrtles and poetic bays;
For such alone can pay his tuneful lays!

G. O.

An Elegiac Song on the Death of Amintor,
inscrib'd to Fidelia.

SINCE the lovely Amintor is gone,
There is nought worth regarding below;
To thee I address my sad moan,
With sorrow my eyes overflow.

What gay sprightly swain will ye chuse
Replete with poetical fire,
Whose charms may give life to the muse,
Like Amintor, your numbers inspire?

He'd in musick a taste so sublime,
I durst offer no song to his view,
Lest Amintor shou'd think it dull rhyme,
Since the rival, bright Fiddle, was you.

My bashful shy muse wou'd retire,
Nor approach'd when Amintor drew nigh;
Had I wrote with your spirit and fire,
I had ventur'd his nice judging eye.

Those eyes that engag'd ev'ry heart,
No more will give pleasure nor pain;
For conquer'd by death's cruel dart
He has left the Arcadian plain.

Jove's daughters with grief will look down,
O'er Parnassus they'll wander in tears;
Since the subject of poetry's gone,
Apollo there never appears.

To Mr. T. H. By the same.

I F bright Alexis deign to praise
This small attempt of mine.

Rij

I'll weave fresh chaplets, trim my bays,
To deck *Apollo's* shrine.

O cou'd my emulating soul
With *Britain's* *Homer* vie,
My fame shou'd reach from pole to pole,
And cleave the lucid skie.

He oft deplor'd the loss of fight,
I learning's mighty aid;
Dark, dark, amidst the glorious light
Eternal wisdom made.

Ill-natur'd custom robs the fair
Of this or'ental gem,
Left we shou'd by assiduous care
Out-strip the lazy men.

Jove ne'er such partial ways design'd,
His gifts promiscuous fall
On all the race of human kind,
O'er this capacious ball.

Ye pedants who'd the sex confine
To stitching and devotion,
With heavy themes perplex mankind,
Till * *Bathos* is your portion.

May *Phœbus* with celestial grace
Inspire each generous heart,
Who wou'd instruct the female race
In learning's noble art.

Having in our Magazine for October 1732, page 363, inserted a Copy of Verses on the Death of a beloved Wife (viz. Mrs. Birch;) Written by her Husband upon her Coffin; we judge the following Lines, address'd to the Rev. Author, will not be unacceptable to our Readers.

THY love's last debt, these funeral lays,
Sad office of thy widdow'd youth,
Divide our choice, which most to praise,
The poet's art, or husband's truth.

Griev'd *Orpheus'* tale is fiction all,
Whose songs revers'd his consort's doom;
Or strains like thine wou'd sure recal
Thy dearer partner from the tomb.

O! once resume th' abandon'd lyre;
In milder notes thy art employ:
The muse, whom sadness could inspire,
May well attempt the theme of joy.

Smile—of *Cleora* still possess—
Her name, thy verse from death shall save;
Still, lives her image in thy breast:
And souls can love beyond the grave.

To *Arethusa*.

OH! check thy flight, sweet *Arethusa*,
stay;

Endymion calls thee: lovely nymph, obey;
Bright *Cynthia* patronizes all my arts,
A friend to love; nor foe to female hearts.
Hast then, return, and bless these longing eyes,
That with *Urania*, sleepless, watch the skies.

To the Rev. Dr. L. Occasioned by his Sermon for the Support of the Charity Children at Tunbridge-Wells; where the Collection was small.

IN vain you shew a happy nation,
The gospel's gracious dispensation;
And plead from thence to bring up youth
To early piety and truth:
To unattentive ears you preach
What miseries alone can teach.

'Tis said, *Hibernia* boasts a flood
Famous for petrifying wood;
Tunbridge, thy min'ral streams, we know,
A stranger transformation show:
Their dire effects the wretched feel;
Thy waters turn the heart to steel.

An Epigram on the same Occasion.

SO little giv'n at chapel door!
This people, doubtless, must be poor.
So much at gaming thrown away!
No nation, sure, so rich as they.
Britons, 'twere greatly for your glory,
Should those who shall transmit your Story,
Their notions of your grandeur frame,
Not as you give, but as you game.

Psalm 15th Paraphras'd.

LORD, whom wilt thou vouchsafe t' admit
Within thy sacred courts to dwell?
Or graciously exalt to sit
Enthron'd upon thy holy hill?
'Tis he who spends his fleeting days
By rules of virtue, love and truth;
Whose heart is just, and all his ways
Pure and untainted from his youth.
He who has not employ'd his tongue
In dark deceit and defamation;
Who never sought his neighbour's wrong,
Nor strove to blast his reputation.
He who is of an humble mind,
Not puffed and influenc'd with pride;
Being affectionately kind
To such as in the Lord confide.
Who most religiously observes
His vow'd engagements to his friend;
Nor from his plighted promise swerves,
Tho' to his hurt it shou'd extend.
Whose gen'rous soul disdains t' augment,
By sordid usury, his store;
And, to destroy the innocent,
Does each accursed bribe abhor.
The man whom virtue thus commands,
(Supported by omnipotence)
Fast as the solid mountains stands;
For heaven is his sure defence.

N. B. As to the Latin Verses belonging to the medicinal Poems, we refer our Correspondents to what was said, Vol. IV. p. 155.

Monthly Chronologer.



ON the 30th of last Month, his Grace the Duke of Dorset, Lord Lieutenant of Ireland, gave the Royal Assent to several Bills; among which were, An Act for the more effectual preventing clandestine Marriages; and, An Act for accepting the solemn Affirmation or Declaration of the People call'd Quakers, instead of an Oath in the usual Form. After which his Grace made a Speech to both Houses of Parliament, and prorogu'd them.

SATURDAY, April 3.

John Dampney, a Jeweller, one of the late Macray's famous Witnesses at his Trial at Kingston, (Vol. IV. p. 452.) stood on the Pillory in the said Town, pursuant to his Sentence, for Perjury, for swearing at the said Macray's Trial, that Macray was ill at his Lodgings in Ship-Yard the same Day and Time the Robbery was committed: He was afterwards brought back to the new Gaol in the Burrough, where he is to remain 2 Years, to pay a Fine of 20s. and to find Security for his good Behaviour for 7 Years.

SUNDAY, 4.

One of the most eminent Quakers waiting on his Royal Highness the Prince of Wales, to solicit his Favour in relation to their Bill now depending in Parliament, about Tithes; his Royal Highness was pleased to answer in Substance as follows; 'That as a Friend to Liberty in general, and to Toleration in particular, he wished they might meet with all proper Favour; but for himself, he never gave his Vote in Parliament, and to influence his Friends, or direct his Servants in theirs, did not become his Station: To leave them entirely to their own Conscience and Understanding, was a Rule he had hitherto prescribed to himself, and purposed thro' his whole Life to observe.' (See p. 207.)

MONDAY, 5.

Was held a Court of Common-Council at Guildhall, when it was unanimously agreed to petition the House of Lords against the Bill for building a Bridge cross the River Thames, from Palace-Yard, Westminster, to the opposite Side; and a Petition was accordingly drawn up and approved of.

TUESDAY, 6.

Bryan Benson, Esq; re-chosen Governor, and Thomas Cook, Esq; Deputy Governor of the Bank: And the following Gentlemen were chosen Directors, viz. Rob. Alfop, Esq; and Ald. Mr. Rob. Atwood, Sir Edw. Bellamy, Knt. and Ald. John Barte, Esq; Sir Gerard

Conyers, Knt. and Ald. Delillers Carbonnel, Esq; Mr. John Eaton Dodsworth, Nathaniel Gould, Sam. Holden, Esqrs. Mr. Benj. Longuet, Mr. Joseph Paice, John Rudge, Moses Raper, Will. Snelling, Esqrs. Sir John Thompson, Knt. and Ald. Mr. Robert Thornton, Stamp Brooksbank, William Fawcener, Frederick Frankland, Esqrs. Mr. James Gaultier, Henry Neale, Charles Savage, James Spelman, Esqrs. Mr. Samuel Trench: Whereof the eight last were new ones. (See Vol. IV. p. 220.)

WEDNESDAY, 7.

Miles Barne, Josias Wordsworth, jun. Abr. Adams, Michael Impey, Rob. Adams, Will. Pomeroy, and Edw. Lovibond, Esqrs. chosen Directors of the East-India Company, in the room of Charles Boone, Esq; and Mr. John Eccleston, deceased; of Will. Goffelin, Matt. Martin, and Josias Wordsworth, Esqrs. who having served the four preceding Years, went out of course; and of John Gould, sen. and John Gould, jun. Esqrs. The rest of the List are the same as last Year. (Vol. IV. p. 220.)

WEDNESDAY, 14.

Andrew Wilson, condemn'd for robbing Collector Stark, was executed at Edinburgh, attended with numerous Guards to prevent a Rescue, which was apprehended; but tho' nothing of that Kind was attempted, Capt. Porteous the Commander of the City-Guard, on a Parcel of Boys throwing Stones at the Executioner as he was cutting him down, as is usual at Executions, fired among the People, as did also his Guard, after his Example, and about 20 Persons were unhappily kill'd or wounded. The Captain and others guilty of this rash and barbarous Action, are committed to Prison, to answer for it according to Law. Afterwards it was added, according to a Paper publish'd by the Magistrates, that the Captain fir'd first, and then order'd his Guard to fire, making use of these Words, *Fire! Bougars, and be damn'd!* Without the least Orders from the Magistrates who attended, and were themselves in Danger of being kill'd, a Ball having graz'd on the Side of the Window up Stairs, where they stood.

About this Time we had the following odd Account: That in the Parish of Collingbourn Kingston, in Wiltshire, one John Dean, a Lunatick, has stood upwards of 3 Years leaning in a Partition Wall between two Chambers, At first he stood with his Head against the Wall, till by Degrees he penetrated a Hole in it, thro' which he got his Head and Shoulders, so that he now resteth his Breast upon a Joist

Joist in the Wall. He eats pretty hearty, and is always craving for Victuals; his Excrements coming from him as he stands. Sometimes he will talk pretty sensibly, at other Times very rambling, cursing and swearing. If any persuade him to move himself out of this Posture, he says that he is obliged to stand there; and that he is sensible 'tis very amazing, but he cannot be easy in any other Condition; that he is certain that some evil Person has got too much Influence over him, and that he is bewitched. If any one pretend to get him out of the Place by Violence, it makes him almost raving mad.

THURSDAY, 15.

The Anniversary of the Birth-Day of his Royal Highness the Duke of Cumberland was celebrated, when he enter'd into the 16th Year of his Age.

About this Time, Sir *Edw. Stanley*, Bart. Knight of the Shire for the County of *Lancaster*, took the Oaths and his Seat in the House of Peers, as Earl of *Derby*, in the room of the Right Hon. *James Stanley*, the late Earl. (See p. 99.)

At the Assizes at *Nottingham*, 3 Men received Sentence of Death, one for House-breaking, and two for Horse-stealing. At *Shrewsbury* 2 were condemn'd, one for stealing a Mare, and the other for murdering the Wife and Child of *Arthur Ellis* of *Felton*. At *Exeter* 3 were capitally convicted, for the Highway, House-breaking, &c. At *Taunton*, one for Murder, two for Horse-stealing, and one for House-breaking, receiv'd Sentence of Death; only the first was executed. At *York* 4 Men, all Horse-stealers, were condemn'd, and 8 order'd for Transportation. At *Worcester* 3 Men receiv'd Sentence of Death for cutting down Turnpikes.

At *Maidstone*, 4 Persons were executed; one for House-breaking, two for the Highway, and one for Horse-stealing. Of the two for the Highway, one *Fisk*, own'd he was not in want when he robbed, but said he was fated for the Gallows, where some of his Relations had dy'd before him.

John Brit was executed at *Melton* in *Suffolk*, for the Murder of his Wife; being highly provoked by her Tongue, as all his Neighbours agreed, he beat her so immoderately in his Passion, that she died in two or three Days. He buried her in a little Time, but Notice having been taken by some of the Neighbours how he had beaten her, it began to be talked abroad. And in a Day or two after Burial the Corpse was taken up, and viewed by the Surgeons, who declared she died of the Bruises. He own'd he killed her, for which he expressed great Sorrow, and much lamented his giving way to Passion, which he earnestly entreated all that attended his Execution carefully to guard against.

SUNDAY, 25.

This Day in the Afternoon, her Highness, *Augusta*, Princess of *Saxe-Gotha*, arriv'd in the *William* and *Mary* Yacht at *Greenwich*, and was conducted by Lord *Delaware* to his Majesty's Palace there. In the Evening the Prince of *Wales* went to pay her a Visit, and staid several Hours. The next Day he din'd with her at *Greenwich*, where the Crowd of People was very great, and her Highness condescended to shew herself for upwards of Half an Hour from the Gallery of the Palace; which drew the loudest Acclamations.

TUESDAY, 27.

This Morning her Highness came in his Majesty's Coach, drawn by six Horses, from *Greenwich* to *Lambeth*; there was a Train of others for her Highness's Retinue, the Officers and Ladies of the Household, &c. Her Highness cross'd the Water at *Lambeth*, and was brought from *Whitehall* to St. *James's House* in the Queen's Chair, where was a Court numerous and splendid beyond Expression. Her Highness was there introduc'd to their Majesties, who came forward to meet her, and receiv'd her with extream Tenderness. She din'd with the Princesses, the Prince of *Wales* being likewise present. At Eight the Procession began to the Chapel, where the Marriage was solemniz'd by the Lord Bishop of *London*, Dean of the Chapel, and the Joining of Hands was proclaim'd to the People by firing of Guns.

The Supper, which was as magnificent as can be imagin'd, was serv'd up about Ten o'Clock in the Great State Ball-Room, which was crowded with Spectators. The Bride in her Robes of Silver Stuff, with a Coronet on her Head, and a Train supported by four Dukes Daughters, and two of Earls, sat on the Queen's Left Hand, the Prince on the King's Right Hand, and next to him the Duke; the Princesses *Amelia* and *Caroline* sat on the Left Hand of the Princess. About Twelve the illustrious Pair were put to Bed, when the King did the Bride the usual Honours, and Company were admitted to see them.

The Evening was solemniz'd thro' every Part of the Town with ringing of Bells, Bonfires and Illuminations. The Monument was illuminated with upwards of 100 Lamps.

The SYLPH. A CANTATA. Written on Occasion of the Marriage of AUGUSTA, Princess of Saxe-Gotha, with his Royal Highness FREDERIC, Prince of Wales.

RECITATIVE.

T WAS bright *Lucinda's* Nuptial morn,
And to her fav'rite glass she flies,
To view the roses which adorn
Her cheek, and grace her brighter eyes.

Soft thoughts of the approaching hour,
When she with *Strephon* would be blest,
O'er her pleas'd soul diffus'd their power;
When thus the fair her *Sylph* address'd.

AIR.

Guardian of the blushing maid,
Teach me to improve my charms;
Bring the graces to my aid,
Deck me, worthy *Strephon's* arms.
Lightly, my soft ringlets spread;
Fix each beauty-spot with care:
Crown, with flourrets sweet, my head;
Shed o'er all a killing air.

RECITATIVE.

The *Sylph* who in a fragrant breeze,
Was wafted to the nymph's abode,
Where, on a breast-knot poiz'd, she sees
Cosmeticks o'er the toilet strew'd:
T' instruct the beauty-studious bride,
Thus, in melodious sounds, reply'd.

AIR.

Nature, who 'midst lillies found thee,
Form'd thee of the purest mould;
Threw her loveliest mantle round thee,
Ting'd thy locks with sky-dipt gold.
These true beauties, sweetly glowing,
First engag'd thy *Strephon's* heart—
Nature such bright charms bestowing,
Scorns the feeble hand of art.

JOHN LOCKMAN.

MARRIAGES and BIRTHS.

GILBERT *Walmesley*, Esq; to Miss *Aston*,
Sister to Sir *Thomas Aston*, Bart.

Henry Morrice, Esq; to Miss *Lebeup*.

Thomas Whitmore, Esq; Member for *Bridg-*
worth, to Miss *Cope*, of *Oxfordshire*.

Jacob Jones, of *Hertford*, Esq; to Miss
Sarah Duncombe, of *Hants*.

Christopher Goodwin, of *Derbyshire*, Esq;
to Miss *Ward*, of the same County.

Nicholas Fotberby, of *Staines*, *Middlesex*,
Esq; to Miss *Brooke*, of *Kingston*.

Sir *Joseph Moor*, Bart. to Miss *Morris*,
Sister to the Lady *Chaplin*.

John Lloyd, of *Aston*, *Salop*, Esq; to Mrs.
Savage, of *Great James-street*.

Bennet Langton, of *Langton*, *Lincolnshire*,
Esq; to Miss *Diana Turner*, Granddaughter

and one of the Coheiresses of *Henry Ferne*,
Esq; late Receiver-General of the Customs.

Duke of *Candos* to the Lady *Davall*, Wi-
dow of Sir *Thomas Davall*, and Sister to Sir

John Vanbattam, of *Dinton*, *Bucks*.

Lord *Vere Beauclerk*, Brother to the Duke
of *St. Alban's*, to Miss *Mary Chambers*, of

Haverorth, *Middlesex*.

Sir *Anthony Westcome*, Bart. Deputy Com-
missary General of the Forces, to Miss *Cal-*
mady, of *Hollis-street*.

Lord *Montague Bertie*, Brother to the Duke
of *Arcaffer*, to Miss *Piers*, of *Wells*.

— *Kent*, of *Wilts*, Esq; to Miss *Wind-*
ser, Daughter of the *Ld. Visc. Windsor*.

Timothy Waldo, Esq; one of the Solicitors
in the Court of Chancery, and Common-
Council-Man of the Ward of *Broad-street*,
Son of *Timothy Waldo*, of *St. Martin's in the*
Fields, Gent. and Grandson of *Timothy Wal-*
do, Wholesale Linnen-draper in *Broad-street*,
to Miss *Wakefield*, only Child of Mrs. *Wake-*
field, of *Cambridge-street*, *Sebo*: She was
given in Marriage by Mr. *Isaac Waldo* of
Stretbam; and the Ceremony was per-
form'd by Dr. *Waldo*, of *Harrow on the Hill*.

The Lady of the Right Hon. the Lord
Potworth deliver'd of a Son.

The Lady of *Augustus Schutz*, Esq; deliver'd
of a Daughter.

Countess of *Kellie*, Daughter to Dr. *Pit-*
cairn, deliver'd of a Son.

DEATHS.

LORD *Dansany*, of the Kingdom of *Ire-*
land.

William Moore, Esq; Deputy Muster-Master
of that Kingdom.

At his House in *Seething-Lane*, Dr. *Hook*.

Nathan Wright, Esq; only Son of Sir *Na-*
than Wright, of *Scutball*, *Middlesex*, Bart.

At *Edinburgh*, the Right Hon. *James Ha-*
milton, Lord *Bargany*.

At his House at *Braintree*, *Essex*, *Philip*
Hyde, Esq;

At her Mother the Countess of *Portland's*,
in *Whitehall*, the Lady *Barbara Godolphin*,
Wife of the Hon. Mr. *Godolphin*, Cousin-
German and Heir Expectant to the Earl of
Godolphin.

Rev. *Caleb Smith*, M. A. Minister of *St.*
Peter's at *Northampton*, and of *Upton*.

At his House at *Acton*, *George Wilson*, Esq;

At his Seat at *Lee*, in *Kent*, *Richard Le-*
win, Esq;

At his House at *Paddington*, *Alexander*
Atkins, of *Chester*, Esq;

Philip Reynolds, of *Carlton*, *Yorkshire*, Esq;

At his Seat near *Whitby*, *Yorkshire*, *Mor-*
gan Rogers, Esq;

At *College-Green*, *Bristol*, *Robert Coffer*, of
Pendarvis, *Cornwall*, Esq;

At *Greenwich*, Captain *Chamberlain*, one
of the Captains of *Greenwich-Hospital*.

Thomas Reaply, of *Berks*, Esq;

Captain *John Simpson*, Commander of a
Man of War.

At his House at *Parsons-Green*, *Middlesex*,
John Boyle, Esq;

At *Marlborough*, in his Way to *Bath*,
Mr. *Painter*, a noted Dealer in *English Lace*;
which Manufacture is now brought to such
Perfection, that great Quantities are exported
yearly to foreign Parts.

At his House at *Kensington Gravel-Pitt*,
George Simons, Esq;

At his Lodgings in *Conduit-street*, *William*
Goodwood, of *Staines*, *Middlesex*, Esq;

At

At her Lodgings in *Queen-Square*, Lady *Bamfield*, Relict of the late Sir *Copleston Bamfield*, of *Exeter*, Bart.

At his House in *Pall-Mall* *Alexander Hume*, Esq;

At his House at *Woodford*, *Randal Stracey*, Esq; Comptroller of the City of *London*; which Place is said to be worth 3000*l.* two Thirds of which will come to the Right Hon. the Lord Mayor, and the rest to the City of *London*,

Francis Perkins, of *Berks*, Esq;

Sir *Thomas Saunders Sebright*, Bart. Knight of the Shire for *Hertford*.

At his Seat in *Suffolk*, *John Caryll*, Esq;

Mr. *Andrew Pitt*, a noted Quaker.

Mr. *William Cartlich*, Melter and Refiner to his Majesty's Mint in the Tower.

At his House at *Shepperton*, *Brent Spiller Reynolds*, Esq;

Stephen Gower, of *Chichester*, Esq;

At his House at *Hackney*, *Duncan Oldfield*, Esq;

At *Carleton*, near *Hemsley*, *Yorkshire*, *James Bentley*, Esq;

Rev. Mr. *Jackson*, Minister of *Burford*, *Oxfordshire*.

On Feb. 12. At *S. Jago de la Vega*, after 4 days Illness, died of a violent Fever, his Excellency *Henry Cunningham*, Esq; Governor of *Jamaica*.

Robert Foley, Esq; Recorder of *Stafford*.

Rev. Mr. *Musgrave*, Rector of *Brampton*, *Derbyshire*.

At *Jamaica*, *Bevil Granville*, Esq; youngest Son of *Bernard Granville*, Esq; (youngest Brother of the late Lord *Lansdowne*.) This young Gentleman went into Orders, and afterwards quitted the Gown for the Sword, and had a Commission. His Uncle the late Lord *Lansdowne*, wrote an excellent Letter to him on his going into Orders; which see in our Magazine for Feb. 1735, p. 63.

At his House near *Coventry*, *Henry Layman*, Esq;

Lionel Riebb, Esq; of *Upper Doudeſwell*, *Gloucestershire*.

John Welby, Esq; who dying a Bachelor, left his Estate to his Brother, *William Welby*, Esq; of *Denton*, *Lincolnshire*.

Mr. *Medcalf* of the County of *York*. A Gentleman possess'd of near 500*l.* per Annum; he was bred a Physician, but had left off Business for some Years past, and practis'd only for the Relief of the Poor.

Richard Hooper of *Heresfordshire*, Esq; in the Commission of the Peace for the said County.

John Butler, Esq; High Sheriff for *Hampshire*.

Mrs. *Anne Bolton*, Wife of Captain *Richard Bolton*, a Director of the *East-India Company*.

Ecclesiastical PREFERMENTS.

Mr. *Pardoe* chosen Lecturer of *St. Mary, Newington-Butts*, in the room of Mr. *Clements*, deceas'd.

Mr. *Loft* presented by the Duke of *Marlborough* to the Rectory of *Waddesdon*, *Bucks*.

Mr. *Morgan* to the Rectory of *Llanfraid* in the County of *Brecon* and Diocese of *St. David's*.

John Barnwell, M. A. to the Rectory of *Barkston*, near *Grantham* in *Lincolnshire*, void by the Death of Mr. *Troughton*.

Mr. *Thomas Payne*, who has been many Years Chaplain to the Factory of *Constantinople*, made Archdeacon of *Brecon* in the Diocese of *St. David's*.

PROMOTIONS Civil and Military.

GEORGE Guernier, Esq; made Apothecary General of his Majesty's Forces, in the room of his late Father.

Capt. *Lee* kissed the King's Hand for the Company in the first Regiment of Guards, late Col. *Wingfield's*.

Capt. *Swan* succeeds Capt. *Lee*, as Captain-Lieutenant of Sir *Charles Will's* own Company.

John Lord Harwey made Lord Lieutenant of the County of *Stafford*, which has been vacant since the Death of *Washington Earl Ferrers*.

Mr. *James* of *Greenwich* succeeds Mr. *Hawthorn*, as Surveyor-General of his Majesty's Works.

Peniston Porwey, of *Maidenhead*, *Berks*, Esq; chosen a Verdurer of *Windsor Forest*, in the room of *Robert Lee*, Esq; deceased.

Lieutenant *Hunter*, made a Captain in Brigadier *Anstruther's* Regiment of Foot.

John Rolls, Esq; made a Captain in the Earl of *Effingham's* Regiment of Foot.

William Morgan, Esq; appointed Captain of a Company in the Earl of *Orkney's* Regiment of Foot.

Captain *Trevor* succeeds the late Captain *Chamberlain*, as a Captain in *Greenwich-Hospital*.

Marquis of *Catnachon*, appointed Master of the Horse to his Royal Highness the Prince.

Lord *Baltimore* made Warden of the *Stannaries*.

Lord *Viscount Gage* made Governor of *Barbadoes*, in the room of the late Lord *Howe*.

Lady Dowager *Irwin* appointed first Lady of the Bed-Chamber to her Royal Highness the Princess of *Wales*.

Mr. *John Crawsford*, Advocate, Brother to the late Viscount of *Garnock*, made Clerk

to the Admission of Notaries in Scotland, in the room of Mr. David Crawford, of Alington, deceased.

Capt. Tancred Robinson succeeds Sir George Walton as Rear-Admiral of the Blue.

James Dalrymple, Esq; appointed Captain of a Troop of Dragoons in the Regiment commanded by the Lord Cadogan, in the room of Captain Auchinleck.

Mr. Dent, appointed Solicitor to the Salt-Office, in the room of Mr. Johnson.

Everard Abington, Esq; made a Captain in Brigadier Howard's Regiment in Ireland.

Captain Walsh, who had a Company in the Regiment of Foot lately commanded by the Lord Cadogan, appointed Major of the said Regiment, in the room of Major Tucker, deceased.

His Majesty has been pleased to appoint Sir Brocas Gardiner, Bart. John Shorter, Richard Shelley, William Fisher, and Brinley Skinner, Esqrs; to be Commissioners for Managing the Duties on Stamp'd Vellum, Parchment, Paper, &c.

PERSONS declared BANKRUPTS.

GEORGE Wane, of the Parish of Hayes, in the County of Kent, Merchant and Chapman.

John Buckler, of London, Merchant.

John Connor, of the Parish of St. James Westminster, in the County of Middlesex, Taylor and Chapman.

George Philips, of Stoake Ferry, in Norfolk, Merchant.

Thomas Walker, late of the City of York, Glover.

William Sawann, of Friday-Street, London, Linnen-Draper.

Robert Stephenson, of Winstone, Suffolk, Maltster.

John Mnysey, of Radcott, in the County of Oxford, Factor and Chapman.

John Mannowry, of London, Merchant and Mariner.

Richard Sbipton, of the Borough of Southwark, Hosier.

John Pickering, of the Parish of St. Clement Danes, in the Liberty of Westminster, and County of Middlesex, Taylor and Chapman.

Peter Sejourne, late of Thames-street, London, Woodmonger and Dealer in Coals.

Isaac Grundy, of the Parish of St. Mary-le-bone, Mason.

Peter Lortie (otherwise Nettle) the Elder, of Spittle-fields, Weaver.

Joseph Turner, now or late of Bristol, Chapman.

George Large, of Swaffham, Norfolk, Vintner and Victualler.

William Whelpdale, of Penrith, Cumberland, Maltster.

Joseph Bezely, late of Limehouse, Middlesex, Merchant.

Prices of Stocks, &c. towards the End of the Month.

STOCKS.

S. Sea 97 $\frac{1}{4}$	Afric. 14
—Bonds 57 17 a 18	Royal Aff. 108
—Annu. 112 $\frac{1}{4}$ a $\frac{1}{4}$	Lon. ditto 14 a $\frac{1}{8}$
Bank 147 $\frac{1}{4}$ a 8	Y. Build.
—Circ. 6 17 6	3 per C. An. 103 $\frac{1}{4}$ a $\frac{1}{8}$
Mil. Bank 113	Eng. Copper
India 174 $\frac{1}{4}$	Welsh dit.
—Bonds 61. 3 a 5	

The Course of EXCHANGE.

Amst. 35 6 a 5	Bilboa 40 $\frac{1}{8}$
D. Sight 35 3	Leghorn 50 $\frac{1}{4}$ a $\frac{1}{8}$
Rotter. 35 6 a 7	Genoa 52 $\frac{1}{2}$
Hamb. 34 11	Venice 50 $\frac{3}{8}$
P. Sight 31	Lisb. 5 6
Bourdx. 30 $\frac{7}{8}$	Oport. 5 5 $\frac{1}{8}$ a $\frac{1}{4}$
Cadiz 40 $\frac{1}{4}$	Antw. 35 10 a 11
Madrid 40 $\frac{1}{2}$	Dublin 12 $\frac{1}{2}$

Prices of Goods at Bear-Key.

Wheat 28 29	Oates 11 15
Rye 13 28	Tares 17 21
Barley 14 17	Pease 20 21
H. Beans 49 21	H. Pease 16 17
P. Malt 20 21	B. Malt 16 18

Abstract of the London WEEKLY BILL, from March 23 to Apr. 27.

Christned	{ Males 845 }	{ 1620 }
	{ Females 775 }	
Buried	{ Males 1420 }	{ 2800 }
	{ Females 1380 }	

Died under 2 Years old	1004
Between 2 and 5	284
5	106
10	86
20	233
30	276
40	223
50	187
60	200
70	130
80	64
90 and upwards	7

Hay 39 to 45. a Load.

THE

THE Lord *Delaware* arriv'd at *Götta* the 24th of last Month, to demand the Princess *Augusta* in Marriage for the Prince of *Wales*; and was receiv'd by the Duke her Brother with all possible Honour, and most magnificently entertain'd during the Time of his Stay at that Court. (See the Princess's Arrival and Marriage, p. 218.)

On the 9th of this Month, O. S. the Prince of *Orange*, *Stadtholder* and Captain General of *Groningen*, made his publick Entry there, together with his Consort, the Princess Royal, in a very grand and magnificent Manner, on Account of the Homage which her Royal Highness came to receive from the Inhabitants of that Province.

Don Carlos, second Son of the King of *Portugal*, died at *Lisbon*, March 19, O. S. aged about twenty Years.

The Princess Dowager of *Hesse Philipsdahl*, who resided at the *Hague* many Years, died there on the 16th Inst. in a very advanc'd Age.

The Princess Dowager of *Auvergne*, Dutchess of *Arenberg*, died at *Utrecht*, about the same Time.

But the most considerable Death this Month, was that of the wise and brave Prince *Eugene* of *Savoie*, whose Name has been famous all over *Europe* for so many Years. On the 10th O. S. in the Morning, when his Gentleman went as usual into his Chamber to awake him, he was found dead in his Bed. His Highness was in the 73d Year of his Age, being born O. S. 8, 1663. O. S. Is there one true *Englishman*, who remembers Prince *Eugene* as the Companion and Friend of the Victorious *John Duke of Marlborough*, and who has been a Share in the publick Benefits and Joy for the many Triumphs of those two Generals, over the Grand Enemies of the Christian Religion in general, and the Protestant Religion in particular, who does not feel a Concern for the Death of the Great *Eugene*?

From *Constantinople* we were advis'd, that the Valet de Chambre of the Dutch Ambassador there, being oblig'd to draw his Sword against a Janissary, who attacked him with his Sabre; he had the Misfortune to kill him, and the still greater Misfortune to lose his Head for it a few Days after, notwithstanding all the foreign Ministers did what they could to prevent the Execution.

We had the following pleasant Account from *France*. As the King was alighting from his Coach, at *Versailles*, in his Return from *Rambouillet*, a Person who stood in one of the foremost Ranks of the Crowd, at the Instant his Majesty set Foot to the Ground, drew his Sword, and seem'd to press toward him. The Guards, surpris'd as they were, had the Presence of Mind to close round the King's Person, whilst others knock'd down the Fellow, disarm'd him, and dragg'd him

to Prison. All *Paris* trembled, and the whole Cry from Court to City was, a Plot. Infinite Preparations were accordingly made for extorting Discoveries from the poor Prisoner, and at length out he was brought to be examined; but the Judge at first Sight pronounced he was no Conspirator, and upon a little Enquiry, found he was a raw young Country Fellow, who was come to *Paris* to see Fashions, and to *Versailles* to see the King; and that finding, on his Majesty's alighting from his Coach, the Guards immediately drew their Swords, he thought he ought to do the same, as a Mark of Respect to his Majesty; Whereupon he was immediately discharg'd; and what began with such terrible Apprehensions ended in a Laugh.

But an Affair of a more serious Nature has alarm'd the City of *Rome*. There was a terrible Insurrection of the whole Populace there on Occasion of some rash Proceedings of several *Neapolitan* and *Spanish* Ministers; who as the People said, had forcibly seiz'd and clandestinely trapann'd away several of the *Roman* Subjects, and imprison'd others on Pretence of Desertion, till they could send them away; while the Partizans of *Spain* give out, that they only seiz'd their own Deserters, and that the Pretence of the Populace was a false and ill-grounded Alarm. Be it as it will, the Imperial Minister was obliged to interpose in the Affair between the Populace and the Government; and had it not been for his Interest with the former, and his Prudence, Matters had come to greater Extremity; for the Palaces and Ministers of *Spain* and *Naples* were both insulted in a furious Manner by the Populace, before they could be appeased by the Interposition of that Minister, and several Persons kill'd and wounded. Mean Time the Court of *Rome* is apprehensive of the Resentments of the two Courts, and has been forced to increase its military Force in that City, to prevent the like Disturbances for the future.

Since this Insurrection at *Rome*, there have been others in most of the Towns in the Ecclesiastical Territories, so that all the *Spanish* Officers have been oblig'd to retire, or to keep themselves very closely conceal'd.

Paris April 5. Is the Accession of the Court of *Spain* delivered in Form? Are the Broils between *Spain* and *Portugal* in a fair Way of Accommodation? Is the Dutchy of *Lorraine* absolutely delivered up to *France*? Will the first Article of the Preliminaries take place? Will the other Powers guarantee every Thing that has been concluded by the Emperor and the most Christian King, without Restriction? Will *Spain* sincerely lay down her Arms? These are the Questions about which our Politicians are very much divided. The only Thing certain is, that all, or most of these Conditions, must precede a general Pacification.

DIVINITY.

1. MORAL Reflections on select Passages of the *New Testament*, divided for the Use of Families, into Portions for every Sunday throughout the Year. Written by the Author of the *Gentleman instructed*. Printed for W. Bickerton, price 9 s.

2. A Discourse on the Conflagration and Renovation of the World. Wherein it is prov'd that God will not suffer the Devil to triumph over his Works; but that Christ at his second Coming will destroy the Powers of Darkness, and dwell with his Saints on Earth. By the late Rev. Dr. James Knight, Vicar of St. Sepulchre's. Printed for J. Cox, price 1 s.

3. A Vindication of the History of the Septuagint from the Misrepresentations of the learned Scaliger, Dupin, Dr. Hody, Dr. Prideaux, and other modern Criticks. Printed for T. Woodward, price 2 s.

4. Remarks on Part II. of Dr. Warren's Answer to a Book, entitled, a Plain Account of the Nature and End of the Sacrament of the Lord's Supper. By Philalethes Suffolciensis. Printed for J. Roberts. Where may be had, Remarks on Part. I. price 6 d.

5. An Examination of the 14th Chapter of Sir Isaac Newton's Observations upon the Prophecies of Daniel. By Zachary Grey, L.L.D. Printed for J. Roberts, price 2 s.

6. A plain and practical Exposition of the Catechism of the Church of England. By Thomas Bishop, D. D. Minister of St. Mary at Tower Parish in Ipswich. Printed for M. Downing, and T. Longman, price 6 s.

7. Assistance in preparing for Death and Judgment. A Discourse on the Death of the Rev. Mr. John Ashe, of Ashford in the Peak; with his last Advice to his Hearers, and a short Account of his Life and Character, and of some others in or near the High Peak in Derbyshire: As an Appendix to the Rev. Mr. Wm. Bayshaw's Book *De Spiritualibus Peccati*. Printed for J. Noon, price bound 1 s.

8. The religious Man's Companion. By George Kenwick, M. A. Sold by J. Whiston, price 6 d.

GRAMMAR, &c.

9. An Essay on a new Scheme of Grammar, and Method of Instruction; by which the Grounds of a Language may be learn'd in a few Hours, so as to read an Author, and write intelligibly. By Mr. Lowe. Sold by J. Noon, price 6 d.

10. Rhetoric; or, the Principles of Oratory delineated. In which all the Branches of that noble Art are consider'd and supported by large Quotations, in the Form of Notes from Cicero, Quintilian, &c. Printed for J. Gray, price 2 s.

11. Thesaurus Linguae Latinae Compendiarius; or a compendious Dictionary of the Latin Tongue, designed for the Use of the British Nations. By Robert Airsforth, 4to, price 16 s.

HISTORY.

12. The English, Scotch, and Irish Historical Libraries. Giving a short View and Character of most of our Historians, either in Print or Manuscript; with an Account of our Records, Law Books, Coins, and other Matters, serviceable to the Undertakers of a General History of England. By W. Nicholson, late Bishop of Carlisle. To which is added, a Letter to the Rev. White Kennet, D. D. in Defence of the English historical Library, &c. The third Edition. Printed for Thomas Osborne, Fol. price 1 l. 5 s.

13. A Continuation of Mr. de Rapin Thoyras's History of England, from the Revolution, to the Accession of K. George I. N^o 1. By N. Tindal, M. A. Printed for J. J. and P. Knapton, price 6 d.

MISCELLANIES.

14. A Vindication of the Conduct of James Duke of Ormond, during his long and faithful Administration in Ireland. Representing the true State and Condition of that Kingdom before the Year 1640; and the most material Passages and Actions, which since that Time have contributed to the Calamities it hath undergone. With a very beautiful Effigy of the Earl of Clarendon prefix'd. By the Right Hon. Edward Earl of Clarendon, Author of the History of the Grand Rebellion. The Testimony of the late Archbishop King, concerning the Genuineness of this Work, as it was written with his own Hand, in the MS. Copy of it in his Grace's Library viz. 'This Vindication (as I was inform'd by the late Lord Clarendon) was written by his Father Lord Chancellor Clarendon (if I remember right) at Cologne, with the Assistance of the Duke of Ormond; and by the Help of Memoirs furnish'd by the said Duke. I had it from Capt. Baxter, a Servant (I think Steward) to the Duke of Ormond, in the Year 1686.' WILL. DUBOIS. Printed for J. Wilsford, G. Strahan, J. Wilcox, J. Brindley, and J. Fox, price 5 s. Also an Appendix of divers valuable Pieces, written by the Earl of Clarendon; with his Life, Conduct and Character, price 5 s. N. B. The above Vindication and this Appendix, make two proper additional Volumes to the Lord Clarendon's History, as they illustrate several Passages therein.

15. The laughing Philosopher: Being a Letter from Hippocrates the Physician, to his Friend Damagetus, concerning the Madness of Democritus. Translated from the Greek. Printed for H. Whitridge, price 6 d.

16. A Vindication of Mr. Locke, from the Charge of giving Encouragement to Scepticism and Infidelity, and from several other Mistakes and Objections of the learned Author of the *Procedure*, *Extent*, and *Limits of Human Understanding*. By Vin. Perrinet, A. M. Printed

Printed for J. J. and P. Knapton, pr. 11. 6d.

17. The Natural History of Buggs, with particular Directions how to prevent Houses from Infection. Printed for A. Cruden, pr. 3 d.

18. The Religion of Satan, or Antichrist, delineated, supposed to have proceeded, from Knowledge and Reasoning; but proved to have proceeded from Want of both. By J. H. Sold by A. Dod, price 2 s.

19. Rhinology: Or, a Description of the Nose; and particularly of that Part of it called the Bridge. By Timotby Bridgeabout, Operator for the Nose to the Great Mogul. Printed for W. Webb, price 6 d.

20. A Description of a great Variety of Animals and Vegetables, viz. Beasts, Birds, Fishes, Insects, Plants, Fruits and Flowers; illustrated with above 90 Copper Plates. Printed for T. Boreman, price 3 s.

21. A Letter on the Nature and State of Curiosity as at present with us; together with the Reasons and Causes of our not having it in higher Esteem, and of its being in general so little regarded. Printed for J. Roberts, pr. 11.

22. Divine Wisdom and Providence: An Essay; occasion'd by the Essay on Man. Sold by J. Roberts, price 1 s.

23. A new Abridgment of the Law. Vols. 1. 2. Printed for H. Lintot, price 2 l. 15 s.

24. Praelectiones Poeticae; recognitae ab Auctore, & Indice Alphabetico auctae. By Dr. Trapp. Printed for H. Lintot, 2 Vols. 12mo, price 6 s.

25. Easter still recoverable: Or, a Method propos'd for rectifying that great and fundamental Solemnity, upon which all the rest depend. Printed for J. Wilford, price 6 d.

26. A short View of the Difficulties and Discouragements attending those who enter into Holy Orders. By John Latbam. Printed for W. Parker, price 1 s.

27. A Miscellany of Mathematicks: In two Parts. By Richard Locke. Sold by Mess. Innys and Manby, price 2 s. 6 d.

28. The Scheme and Conduct of Providence from the Creation to the Coming of Messiah: Or, an Enquiry into the Reasons of the Divine Dispensations in that Period. By Mr. Walford. Printed for J. Walther, pr. 3 s. 6 d.

BOOKS about the DISTILLERY.

29. A Collection of Letters relating to the British Distillery. Printed for J. Roberts, price 6 d.

30. An Elegy on the lamented Death of Madam Geneva. Printed for T. Cooper, pr. 6 d.

31. The Life of Mother Gin. Printed for W. Webb, price 6 d.

32. A Vindication of a Pamphlet, intitled, the Trial of the Spirits. By Adam Holden. Printed for T. Cooper, price 6 d.

33. A Supplement to the impartial Enquiry into the present State of the British Distillery. Printed for J. Roberts, price 1 s.

34. The National Merchant; Or, Discour-

ses on Commerce and Colonies. Printed for T. Cooper, price 2 s.

POETRY.

35. Virgil's Aeneid: Translated by Mr. Pitt. Vol. I. Printed for A. Bettesworth, C. Hitch, and W. Hinchcliffe, 8vo, pr. 4 s.

36. A gratulatory Poem, on the happy Prospect of Peace. Printed for J. Roberts, pr. 6 d.

37. Isidora to Casimir: An Epistle. Printed for J. Roberts, price 6 d.

38. Two Epistles of Horace imitated. Printed for T. Cooper, price 1 s.

39. England's Doom; as debated in a Junta of infernal Spirits: Detected and oppos'd by Michael and the holy Angels. A Poem. Sold by R. Amey, price 6 d.

40. Sedition: A Poem. Inscrib'd to Sir Robert Walpole. Sold by E. Nutt, price 1 s.

41. The happy Lovers: Or, the Beau metamorphos'd: An Opera. By Mr. Ward. Printed for S. Stow, price 1 s.

42. Vanella: A Tragedy, price 1 s.

43. Pasquin: A Dramatick Satire on the Times. By Henry Fielding, Esq; Printed for J. Watts, price 1 s. 6 d.

POLITICAL.

On the TEST and on TYTHES.

44. Two Orations of Isocrates: The one containing the Duty of a King, the other containing the Duty of his Subjects. Sold by J. Roberts, price 6 d.

45. The Rudiments of Modern Patriotism. Printed for J. Roberts, price 6 d.

46. Some plain Reasons humbly offer'd against the Bill now depending in Parliament, to restrain the Disposition of Lands. Printed for J. Roberts, price 3 d.

47. The Proposal for enabling the Clergy to accept Advanced Rents, in Lieu of Fines, defended and enforced. Printed for A. Dodd, p. 6d.

48. Some Observations on the Case of the Protestant Dissenters. Printed for T. Cooper, p. 6d.

49. Papers relating to the Quakers Tythe-Bill. Printed for J. Roberts, price 6 d.

50. The Quaker's Reply to the Country Parson's Plea against the Quaker's Bill for Tythes. Printed for T. Cooper, price 6 d.

51. An Answer to the Country Parson's Plea against the Quakers Tythe Bill. Printed for J. Roberts, price 1 s.

52. A supplemental Replication by a City Parson's Friend, to the Country Parson's Papers and Plea. Printed for T. Cooper, price 6 d.

SERMONS.

53. A Sermon preach'd before the Society for the Propagation of the Gospel in foreign Parts, February 20, 1735. By John Lynch, D. D. Printed for J. and J. Pemberton, pr. 11.

54. Sermon preach'd at the Assizes, held at Chelmsford in Essex, March 1736. Before Mr. Justice Denton, and Mr. Justice Probyn. By Samuel Moody, M. A. Printed for J. Baskland, price 6 d.